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MATERIALS
FOR
GREEK PROSE COMPOSITION.

BY THE
REV. PERCIVAL FROST, M.A.
LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.



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P R E F A C E.

THE plan of this book is the same as that of
“Materials for Latin Prose.”

The work consists of selections from English authors, many of the Exercises having been set in different Examinations, chiefly in the Senate House at Cambridge, or in the various Colleges, or for University Scholarships. The Exercises have been graduated in difficulty, and hints for the best way of rendering particular phrases are given in the Notes, as much as possible indirectly, by quoting passages which suggest appropriate methods of turning the sentence in question. A few general rules are prefixed to the Exercises.

For two of the translations in the Key, I am indebted to a friend.

First. After ὅπως and ὅπως μή, it is very usual to have the future indicative instead of the subjunctive or optative mood: Καλὸν παρασκευάζειν ὅπως ὡς βέλτισται ἔσονται τῶν πολιτῶν αἱ ψυχαί; and Αἰσχύνης τὸ καθ' αὐτὸν ὅπως ἐπὶ τοῖς ἔχθροῖς ἡ πόλις ἔσται παρεσκεύασεν. By this plan the result is viewed more independently; as a thing that will really occur, rather than as a matter of mere intention.

Secondly. That even after a main verb in the past, the final sentence is sometimes put in the subjunctive, in order to depict the fact, not as part of a representation belonging to the past, but as present: Οἱ Ἀθηναῖοι τὸν ξυμμάχους ἐδεδίεσαν σφῶν μὴ ἀποστῶσιν. This is to be attributed to the desire of the Hellenic mind to represent events dramatically as actually passing at the period of the writer's account of them.

After a past tense of a verb of *declaring, thinking,* and the like, the present, perfect, and future infinitive are used to express these times, with reference to the time indicated by the principal verb; just as in Latin *dixit se esse* means, he said that he was, at the time of saying this. So Οὐκ ἔφασαν τὰς ναῦς παρεῖναι is, they said the ships were not present then, at the time of their saying this: Τὸν στρατιωτὰς ἦξειν ἐνόμιζον, Ἀρμόδιος καὶ Ἀριστογείτων ἐνόμισαν μεμηνοσθαι. These tenses in English are equivalent to the imperfect, future past, and pluperfect.

After verbs of *asserting, thinking,* and the like, the aorist infinitive has a past meaning: Πατρὸς λέγεται

ο Κῦρος γενέσθαι Καμβύσον, but otherwise it has no past meaning, and is used to denote a single action, as distinguished from 'the repeated or lasting act conveyed by the present infinitive.

Verbs denoting *hope*, *promise*, *surmise*, and the like, generally take the future: Ἀνέλπιστος δὲ σωθήσεσθαι. Also sometimes verbs of *intending*, *asking*, &c., take a future, if it is desirable to point out that the action implied in the infinitive is future or impending, compared to the time of the main verb.

II. The Oratio Obliqua.

In a dependent sentence, after verbs of asserting, thinking, and the like, with ως or ὅτι, where a thought, opinion, &c., is conveyed, belonging to a principal verb in the past, the optative mood is used. Ἐλεγεν
ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν, Ἐγνωσαν οἱ
στρατιῶται ὅτι κενὸς ὁ φόβος εἴη. If the principal verb is in the present, then the indicative is used, not the optative.

Observe, however, that very often the Oratio Obliqua merges into the Oratio Directa, for the sake of more liveliness, Ἐλεγον οἱ ἐπιτήδειοί μου ως
ἔλπιζουσι, Ἐγνω Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδὲν ἐνδώ-
σουσιν. Sometimes these forms are used promiscuously, Ἐλεγον ὅτι Κῦρος μὲν τέθηκεν, Ἀριαῖος δὲ
πεφευγὼς εἴη.

III. Participles.

The absolute case is the genitive; but a common

form is the accusative, with ὡς or ὡσπερ, in the meaning of “*under the idea that* :” Ἀπεβλέψατε πρὸς ἄλλήλους, ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα. Observe also that δεόν, ἔξον, προσῆκον, παρέχον, μέλον, μεταμέλον, δόξαν, are used absolutely : Οὐδεὶς τὸ μεῖζον αἴρησται, ἔξὸν τὸ ἔλαττον, “when it is possible, &c.”

Τυγχάνω, λανθάνω, δῆλος and φανερός εἰμι, φαίνομαι take participles : verbs of seeing, knowing, remembering, showing, take a participle, οἶδά σε ὅντα and οἶδα αὐτὸς ὅν.

IV. The Article with Proper names.

The general rule is, that the first time a person or place is mentioned, the article is omitted, as he or it is not supposed to be known ; on a second mention the article may be used. If the person or place is so well known as to be recognised at once, the article may be used on the first mention, as ὁ Σωκράτης, ὁ Ἀλέξανδρος.

V. On ἂν.

This particle is used with the imperfect and aorist of the indicative, to express that a certain result would have followed, if a certain condition had been fulfilled ; and of course, from the very nature of the indicative mood, implies that the result did not follow, because the condition was not fulfilled. If it is requisite to point out that the result

does not, *as it is*, occur, and that the condition is assumed contrary to the present actual state of the case, then the imperfect is used: if the condition and result belong to the past, then the aorist is used: and the tenses are the same in each case, in both clauses.

Briefly, then, *εἰ εἴχον ἔδιδουν ἦν* is, if I had it now (but I have not), I would now be giving it: an hypothesis, already determined, referred to a present epoch.

εἰ ἔσχον ἔδωκα ἦν, if I had had it then, I would then have given it: an hypothesis already determined, referred to a past epoch.

Of course a combination of these two forms is possible, because it may be requisite to point out that, although the supposition may be entirely past, the effect or the conditional result may be regarded as present; or to view the supposition or result as a lasting one. *Εἰ δὲ τοῦτο πάντες ἐποιοῦμεν, ἄπαντες ἦν ἀπωλόμεθα*, if we had all kept doing so, &c. *Εἰ μὴ τότε ἐπράξας τοῦτο, οὐκ ἦν ἐπτώχυες*, you would not now be a beggar, if you had not then done this.

To express an entirely future hypothesis, as yet undecided, and without any view being expressed as to whether it ever will be decided, *ἦν* is used with the optative, after *εἰ*, also with an optative *Εἰ ἔχομει, διδοίην ἦν*, if I should have it, I would give it. This is a pure hypothesis, and nothing is stated as regards the probability or improbability of

having; it only states that if I should have it, I will then give it.

This differs from *ἴαν ἔχω δώσω*, this last implying that the case is possible, although uncertain at present, but that it will probably be determined by subsequent experience. Of course the difference is very minute, and not likely to be always observed.

VI. On particles of time.

All particles of time, as *ὅτε*, *όπότε*, *ἐπειδή*, *μέχρι*, *οὖ*, *ἔως*, and the like, have two constructions. If they relate to some one definite event in a past sentence, they take the indicative: *Φίλοι ὠνομάζοντο Φιλίππου ἔως Θετταλίαν ὑπὸ Φιλίππῳ ἐποίησαν.* *Προῆλθεν ἔστε ἐς Ἀθήνας ἀφίκετο.*

If these particles denote an indefinite point of time and future contingency, they are used with the subjunctive and take *ἄν*. *Σπονδαὶ ἔσονται μέχρις ἄν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῆ*. In the Oratio Obliqua this subjunctive changes into the optative, and the *ἄν* disappears. *Πέμψω ὅταν δυνηθῶ* becomes *ἔφη πέμψειν ὅτε δυνηθείη*.

If the verb is past, and these particles of time and relatives are used to denote, not what took place in one particular instance, but what occurred frequently, then the optative is used, under the title of the optative of indefinite frequency. *Οὓς μὲν ἴδοι εὐτάκτως καὶ σιωπῇ ιόντας, προσελαύνων τίνες τε εἰεν ἥρετο καὶ ἐπεὶ πύθοιτο ἐπήνει*: *'Επεὶ πλησιάζοι ὁ ἵππος,* whenever the horse came near.

VII. Observe, that if a verb takes the infinitive after it, and the subject of the two verbs is the same, then the subject of the infinitive is in the nominative case, not the accusative; as is clearly marked in Cleon's sentence in Thucydides : *ἔφη οὐκ αὐτὸς ἀλλ' ἐκεῖνος στρατηγεῖν.*

VIII. Οὐ and μή.

The first of these particles states a negative absolutely; the latter is used when the negation is put forward as a conception, or subjectively; consequently whenever it is stated that something is not, or does not, absolutely, *οὐ* is used : *οὐκ ἔθαψε*, he was not killed. With the infinitive, therefore, and the imperative, *μή* is used, in accordance with this distinction, and in all hypothetical sentences, or in expressing a wish or purpose.

Μή is also used after *ὅτε*, *ὅπότε*, *ὅπου*, &c., when these particles of time are used to denote indefinite frequency, and whenever they take *ἄν*.

Also generally after *ὅσ*, *ὅστις*, *ὅσοι* in the sense of “all who,” “such things as,” &c.

Also with a participle, when a condition is implied, equivalent to *εἰ μή* with a finite verb : *μὴ παρών*, if he is not present; *οὐ παρών*, since he is not present.

Also with participles and adjectives when they have the article, denoting a certain class or kind—*Αἱ μὴ καλαιὲ ἐπιθυμίαι, τῶν στρατιωτῶν οἱ μὴ δυνάμενοι*, —unless individual definite persons are meant, when *οὐ* is generally used.

IX. On the order of words.

Very little can be said on this head, the great guide being the amount of emphasis intended to be conveyed: the beginning and the close of a sentence being the emphatic places.

Kindred or opposed words are generally put in juxtaposition, as *κακὸς κακῶς ἀπόλοιτο*, ἐξ ἀγαθῶν *κακοὶ ἀπέβησαν*.

Enclitics, as *τίς, τέ, τοί, γέ, μού, σού, &c.*, cannot be the first words in a sentence: nor can *ἄρα, αῦ, δέ, δή, γάρ, μέν, μήν, νύν, οὖν, τοίνυν*.

X. On the Attic dialect.

Uncontracted forms are to be avoided, being inadmissible in pure Attic, except in a few cases, which must be learned by observation. *Πλέω*, to sail, does not contract the first person singular or plural, or the third person plural of the present or imperfect: nor does *δέομαι*, to ask.

In the contracted verbs the optative in *οἴην* is commoner than the regular form, *φιλοίη* than *φιλοῖ*.

The old Attic writers, Thucydides, and the Dramatists use *ξύν* for *σύν*, as *ξύμμαχοι* for *σύμμαχοι*; *σσ* for *ττ*, as *τάσσω* for *τάττω*; *ρσ* for *ρρ*, as *θαρσεῖν* for *θαρρεῖν*: these last forms were adopted by the later Attic writers, such as Demosthenes, Aristotle, and his successors. Plato lies between the two, but inclines to the later forms.

ENGLISH SELECTIONS.

I.

(DIRECT COMMISSIONS, 1862.)

MINOS, the king of the Cretans,¹ being master of the sea in those times, ²on being informed of the flight of Dædalus in Sicily, ³determined to make an expedition against that island. ⁴Having therefore made ready a considerable naval force, he set sail from Crete, and ⁵reached that part of the Agrigentine territory ⁶which was afterwards from him called Minoa. There he landed his forces, and having sent messengers to King Cocalus, ⁷demanded Dædalus for punishment.

¹ Being master of the sea.
Cf. Thucyd. viii. 63, 'Εν τούτῳ δὲ οἱ Χῖοι τε θαλασσοκράτορες μᾶλλον ἔγενοντο.

² On being informed, &c.
Turn by “hearing that he is fled.” 'Ακούω takes either the infinitive after it, or ὡς or δτι with an optative after a past tense; or again a participle; as in Xenoph. Anab. i. 8, 13, Κλέαρχος ἤκουε ἔξω δυτα βασιλέα, &c.

³ Determined. Δοκεῖν can be used here impersonally, in which case *Minos* will be in the dative. Herodotus (iii. 107) uses ἐπιστρατεύεσθαι with ἐπί. It is also followed by a dative.

⁴ Having therefore made, &c.
Cf. Thucyd. i. 4, Μίνως γὰρ ναυτικὸν ἐκτήσατο.

⁵ Reached that part, &c.
For the order in such topographical statements, cf. Thucyd. ii. 18, Ο δὲ στρατὸς προϊὼν ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόην πρῶτον. Also cf. Herod. i. 2, Καταπλώσαντας γὰρ μακρῇ νητ, and in the same chapter, Τῆς Φοινίκης ἐς Τύρον προσχόντας.

⁶ Which was afterwards, &c.
Cf. Thucyd. vi. 2, Ή χώρα ἀπὸ Ἰταλοῦ οὖτως Ἰταλία ἐπωνυμάσθη.

⁷ Demanded Dædalus, &c.
Cf. Herod. i. 3, Πρῶτον πέμψαντας ἀγγέλους ἀπαιτέειν τε Ἐλένην.

II.

At last, after he had reigned ¹nearly forty years, it chanced that one day he called his people together in ²the Field of Mars, near ³the Goat's Pool, when, all on a sudden, ⁴there arose a dreadful storm, and all was as dark as night; and the rain and thunder and lightning were so terrible that all the people fled from the field and ⁵ran to their several homes. At last the storm was over, and they came back to the Field of Mars, but Romulus ⁶was nowhere to be found; for Mars, his father, had carried him up to heaven in his chariot.—ARNOLD'S *History of Rome*, Vol. i.

III.

The world had never taken so full note
Of what thou wert, hadst thou not been undone;
And only thy affliction ⁷hath begot
More fame than thy best fortune could have done.

¹ *Nearly forty years.* Cf. Herod. vii. 30, Ἐπειτα διὰ σταδίων ὡς πέντε μάλιστά κη ἀναφαινόμενος ἐκδιδοῖ, &c.

² *Field of Mars.* Follow the analogy of καὶ εἰ μὴ ἡ βουλὴ ἡ ἐξ Ἀρείου πάγου τὸ πρᾶγμα αἰσθομένη, Demosth. De Coron. 271.

³ *Goat's Pool.* Cf. Thucyd. ii. 15, Καὶ τῇ κρήνῃ τῇ νῦν μὲν Ἐννεακρούνῳ καλουμένῃ.

⁴ *There arose a dreadful storm.* Cf. Thucyd. ii. 4, Τετοῦ ἄμα πολλοῦ ἐπιγενομένου, and Herod. viii. 13, Οὐβρος τε λάβρος, καὶ ῥεύματα ἵσχυρὰ βρονταί τε σκληραί, and i. 87,

ἐξαπίνης νέφεα καὶ χειμῶνα τέ καταρραγῆναι.

⁵ *Ran to their several homes.* Cf. Thucyd. ii. 23, Ἀφικόμενοι δὲ διελύθησαν κατὰ πόλεις ἔκαστοι. For the mood after ὅστε, see XL., note 3.

⁶ *Was nowhere to be found.* Cf. Herod. vii. 166, Οὕτε γὰρ ζῶντα οὕτε ἀποθανόντα φωῆναι οὐδαμοῦ γῆς.

⁷ *Hath begot more fame.* Cf. Thucyd. ii. 11, Ως οὖν μεγίστην δόξαν οἰσθμενοι, &c. Turn by “being afflicted, thou hast carried off more fame than by prospering in the greatest degree.”

For ever by adversity are wrought
 The greatest works of admiration,
¹ And all the fair examples of renown
 Out of distress and misery are grown.
 It is not but the tempest that doth show
 The seaman's cunning, but the field that tries
 The captain's courage; ² and we come to know
 Best what men are ³in their worst jeopardies.

IV.

Craterus, their commander, ⁴was the best of Alexander's generals. The Greeks, on the other hand, were suffering from the greatest ⁵want of discipline, and the troops, in large numbers, had abandoned their standards. There was evidently discord in the Greek camp, ⁶and we may suppose that Antipater made good use of the great Macedonian treasures in endeavouring to create a Mace-

¹ *And all the fair examples*, &c. Turn by “they who were in trouble . . . these wrought the greatest deeds we hear of” (*ῶν ἀκοῇ ίσμεν*). Cf. Herod. i. 59, *Νίσαιάν τε ἐλῶν καὶ ἄλλα ἀποδεξάμενος* (*ἀποδείκνυμι*) *ἔργα*. ‘*Αποφαίνεσθαι* is also used in the same way.

² *And we come to know*, &c. Use *ἔξετάζεσθαι* or *ἔξελέγχεσθαι*, and turn the sentence passively, “men are proved what they are (*οὗτοί εἰσιν*), having come to the extreme of ill.”

³ *In their worst jeopardies*. Cf. Thucyd. viii. 27, *Τῷ μεγίστῳ κινδύνῳ περιπίπτειν*, and Isocrates has *ταῖς ἔσχάταις*

συμφορᾶις περιπεσθῆτες, and Herodotus *ἐς τὸ ἔσχατον κακοῦ ἀφικνεῖς*.

⁴ *Was the best of*. Turn by “if any of those about Alexander was conspicuous in warlike matters.” Cf. Thucyd. ii. 37, *Ὥς ἔκαστος ἐν τῷ εὐδοκιμεῖ*.

⁵ *Want of discipline*. Cf. Herod. vi. 11, *Εἰ δὲ μαλακίᾳ τε καὶ ἀταξίᾳ διαχρήσεσθε*.

⁶ *And we may suppose*, &c. Turn by “Antipater, having abundance (*ἀφθονία*) of money, as it seems, wanted to persuade,” &c.; and notice the form *Μηδίζειν*, to favour the Mede, and form a similar one here.

donian party among the Greeks. But after Craterus had joined Antipater, the Macedonians were superior to the Greeks in numbers also; the cavalry alone were nearly equal, because ¹that of the Thessalians was with the Greeks. ²Antipater now had 40,000 foot and 5,000 horse, and the Greeks only 25,000 foot and 3,500 horse. ³But what a difference of discipline must there have been between the militia of the Athenians and the veterans of Alexander! Most of the Ætolians remained at home; many other Greeks were obliged to watch the smaller ⁴tribes in the interior, which had not joined them, and many had no desire to come forward. The Greek army, therefore, was much too weak.—NIEBUHR.

V.

The Ætolians were at Thermopylæ ⁵with a large force, but the numbers of their hoplites are ⁶in-

¹ *That of the Thessalians.* Cf. Herod. v. 103, ‘Ως ἐνέπρησαν τὰς Σάρδις τότε σφι καὶ αὕτη προσεγένετο.

² *Antipater now had,* &c. Cf. Herod. vii. 184, Τοῦ δὲ πεζοῦ ἔβδομήκοντα καὶ ἑκατὸν μυριάδες ἔγινοντο, τῶν δὲ ἵππων ὁκτὼ μυριάδες.

³ *But what a difference.* Turn by “but the troops once with Alexander, being well disciplined, were wonderfully different (*ὑπερφυῶς ὡς*) from the Athenians, unversed in war.” Cf. Thucyd. i. 141, ‘Ἐπειτα χρονίων πολέμων ἀπειροι.

⁴ *Tribes in the interior.* Cf. Thucyd. vi. 88, Τῶν δὲ τὴν

μεσόγαιαν ἔχοντων, and viii. 4, Μάλιστα δὲ τὰ τῶν ξυμμάχων διασκοποῦντες ὅπως μὴ σφῶν ἀποστήσονται.

⁵ *With a large force.* Cf. Thucyd. iv. 94, Πανστρατίας γενομένης; *πανστρατία* is also used adverbially.

⁶ *Incredible and exaggerated.* Cf. Xen. Anab. i. 8, 11, ‘Ο μέντοι Κῦρος εἶπεν, ἐψεύσθη τοῦτο. Or Thucyd. vi. 17, ‘Αλλὰ μέγιστον αὐτοὺς ἐψευσμένη ἡ ‘Ελλὰς μόλις ἵκανῶς ὥπλισθη. If this last sentence means “they have lied about them,” turn by τὸ δὲ πλῆθος τῶν δηλιτῶν πέρα τοῦ εἰκότος ἐψευσμένοι εἰσὶ.

credible and exaggerated. After the two armies had thus harassed each other for some time, a part of the Gauls forced their way across the western range of Mount *Œta*, into Upper *Ætolia*, conquered Callion,¹ extirpated its whole population, and altogether raged in the country with the most ²inhuman brutality, so that the *Ætolians* quitted Thermopylæ and ³proceeded to meet them. ⁴The success of the Gauls in *Ætolia* seems to have been limited to Callion; and ⁵in all the other parts of that mountainous country they were attacked by, and suffered great loss at the hands of the infuriated *Ætolians*. ⁶The Gauls then returned to the Sperchius, having gained their object, the withdrawal of the *Ætolians* from Thermopylæ. The other Gauls, under Brennus, now ⁷went round the heights of Thermopylæ by the same footpaths⁸ on the Trachinian mountains, by which the Persians, in former times, had been led by

¹ *Extirpated its whole population.* Turn by “ both gained possession of Kullion (*Κάλλιον*), and destroyed them (*αὐτούς*) entirely.” Cf. Thucyd. vii. 87, Πανωλεθρίᾳ δὴ καὶ οὐδὲν δτι οὐκ ἀπώλετο.

² *Inhuman brutality.* Either use “beyond human nature” (*πέρα*), or “wrought things too terrible for man” (*ἢ καὶ ἄνθρωπον*). Cf. Thucyd. i. 137, “Ος κακὰ μὲν πλεῖστα εἴργασμαι τὸν ὑμέτερον οἶκον.

³ *Proceeded to meet them.* Use ἐπιβοηθεῖν.

⁴ *The success of the Gauls.* Adopt the common form *δριζέσθαι μέχρι*; and see on Exercise LXXI.

⁵ *In all the other parts.* Use Πανταχοῦ ἀλλοθι.

⁶ *The Gauls then returned,* &c. Alter this sentence as follows: “The *Ætolians* having withdrawn, &c. . . . the Gauls, for they had gained returned, &c.” Cf. Thucyd. iv. 12, ‘Ἐς τοῦτο περιέστη ἡ τύχη: for the phrase does not necessarily imply bad fortune, although no doubt it very often does.

⁷ *Went round the heights, &c.* Turn by “crossed the heights, going round by the same path,” &c. For the next words, cf. the expression of Herodotus (vii. 214), Περιηγησάμενοι τοῖς Πέρσῃσι τὸ οὖρος.

Ephialtes. The Phocians who were stationed there were overpowered, notwithstanding their brave defence, and retreated to the other Greeks. The allies would have been completely lost, had not the Athenian galleys, which were anchoring as near as possible to the coast, received the fugitives, and kept the Gauls away from the coast by means of their catapulta. The Athenians¹ conveyed the fugitives to Eubœa; the Boeotians returned to their own country, and the whole Greek army disappears. Heraclea still defended itself.

VI. (a.)

²Every good political institution must have a preventive operation as well as a remedial. ³It ought to have a natural tendency to exclude bad men from the government, and ⁴not to trust for the safety of the State to subsequent punishment alone, punishment which has ever been tardy and uncertain, and which, ⁵when power is suffered in bad hands,

¹ Conveyed the fugitives, &c. Cf. Thucyd. i. 89, Διεκομίσοντο εἰδὸς δόθεν ὑπεξέθεντο ταῦτα, &c. For the next sentence cf. Herod. viii. 68, οὐ γὰρ οἴοι τε πολλὸν χρόνος εἰσὶ τοι ἀπέχειν.

² Every good political institution, &c. Turn by "in the polity intending to be well administered." Cf. Plato, Rep. 462 D, Τοῦ τοιούτου ἐγγύτατα ἡ ἄριστα πολιτευομένη τόλις οἰκεῖ. Οἰκεῖσθαι, of course, is also used in the same sense. For preventire, &c., use ὑπάρχειν δεῖ οὐ μόνον διορθωτικόν τι ἀλλὰ καὶ κωλυτικόν.

³ It ought to have a natural tendency, &c. Cf. Thucyd. ii. 64, Πάντα γὰρ τέφυκε καὶ ἔλασσον σθανεῖ. Or use οἶος εἶναι with an infinitive.

⁴ Not to trust for, &c. Turn by "not to imperil the State by only punishing the criminal with penalties (ζημία), being ever tardy . . . and sometimes (ἔστιν δτε) likely to fail, &c." Cf. Herod. viii. 60, Κινδυνεύσεις τε ἀπάσῃ τῇ Ἑλλάδι. Or Περὶ τῶν δλαγών κινδυνεύειν in Polybius.

⁵ When power is suffered. Cf. Herod. i. 89, οὐ τερεῖδον

may chance to fall rather on the injured than the criminal.

VI. (b.)

They were thus engaged when the Athenian armament ¹appeared. The Æginetans abandoned the ²unfinished fortifications, and took refuge in the upper town, and besought the Lacedæmonians to aid them in defending it. But the danger appeared too great to their allies, who retreated to a height from which they could ³watch the issue in safety. The Athenians, as soon as they landed, advanced with their whole force against Thyrea, which they stormed and committed to the flames. The surviving Æginetans ⁴were carried to Athens, and with them a Lacedæmonian officer, named Tantalus, who commanded in the town. ⁵He was consigned to the same custody with his countrymen from Sphacteria. The suspected Cytherians were transported to various islands.—THIRLWALL'S *Greece*.

VII.

After this expedition the remaining Gauls turned eastward. They did not repeat their invasion of

αὐτὸν ἀναρπασθέντα. Turn by “if any one overlooks the bad having power, &c.” Cf. Thucyd. i. 138, *& μὲν κατὰ χεῖρας ἔχοι.*

¹ *Appeared.* Cf. Thucyd. viii. 42, *Μέχρι οὗ ἐπεφάνησαν αὐτοῖς παρὰ δόξαν αἱ πλείους τῶν νεῶν.*

² *Unfinished fortifications.* Cf. Thucyd. iii. 3, *Περὶ τὰ*

ἡμιτέλεστα φραξάμενοι ἐφύλασσον.

³ *Watch the issue.* Cf. Thucyd. vi. 49, *Περισκοποῦντας δπότεροι κρατήσουσι.*

⁴ *Were carried.* Cf. Thucyd. iii. 75, *Καὶ διακομίζει ἐς τὴν πρὸ τοῦ Ἡραίου νῆσον.*

⁵ *He was consigned.* Turn by “and they bound him alongside of (*παρά*) the others,” &c.

Greece, ¹for they did not form a State, but only a complex of hosts that had accidentally met, and they had encountered too many difficulties, the Ætolians being too powerful. Before the expedition to Delphi, they had ²divided themselves into three armies, one of which had marched into Greece, and another into Macedonia against Sosthenes. The third host, under Leonnorius and Lutarius, had gone eastward and ravaged Thrace. Ptolemy, a son of Lysimachus, seems to have still ³possessed a remnant of the empire in Thrace; this the Gauls seem to have destroyed, and a portion of them remained in Thrace. For full seventy years after this time, ⁴there existed a Gallic empire in Thrace, of which our history takes no notice, though its existence is undoubted; ⁵it was not till the time of the Hannibalian war that it was destroyed under Canarus. The Gauls advanced as far as the Propontis, besieged Byzantium, and inflicted sufferings upon the Greek colonies.

¹ *For they did not form, &c.* Turn this by “partly ($\tauὰ \muέν$) not being a State ($\alphaρχή$), but . . . and partly, too, they met with disaster, as being too weak for the Ætolians.” For “they met with disaster,” see on Exercise III. In the second member of the sentence, instead of the participle strictly required, use the finite verb, by an anacoluthon. Cf. Thucyd. i. 57, $\Delta\epsilon\deltaιώς \tauε \xi\pi\rho\alpha\sigma\sigma\epsilon\nu$, $\xi\sigma \tauε \tauὴν \Lambda\alpha\kappa\epsilon\deltaaiμoνa \pi\epsilon\mu\piων . . . \kα\lambda \pi\ro\sigma\epsilon\kappaοi\epsilon\iota\tauo$, for $\pi\ro\sigma\pioi\o\mu\epsilon\nu\sigma$.

² *Divided themselves into, &c.* Cf. Thucyd. vi. 62, $\Delta\acute{o}\mu\epsilon\rho\eta \pi\o\i\sigma\alpha\ntes \tauou \sigma\tau\alpha\tau\epsilon\mu\at$; or vi. 42, $K\alpha\lambda \tau\acute{r}ia \mu\epsilon\rho\eta \nu\epsilon\mu\alpha\ntes$, &c.

³ *Possessed a remnant.* Cf. Xen. Hell. ii. 3, 8, $T\acute{\alpha}\lambda\alpha\nta \pi\epsilon\ri\epsilon\gamma\acute{e}\nu\o\nto \tau\acute{w}n \phi\beta\ro\w$.

⁴ *There existed, &c.* Use $K\acute{\u}r\i\o\i \epsilon\l\tau\i\i$ ($\tau\acute{w}n \pi\ra\gm\acute{a}\t\o\w$).

⁵ *It was not till the time.* Notice the use of $\tau\epsilon\le\mu\tau\hat{\omega}$. in this meaning: cf. Thucyd. i. 51, $K\alpha\lambda \eta \nu\alpha\mu\chi\i\alpha \acute{\epsilon}\tau\epsilon\le\mu\tau\hat{\omega} \xi\sigma \nu\kappa\tau\i\tau\alpha$, went on till night and then ended.

VIII.

(CORPUS CHRISTI COLLEGE, 1851.)

Solon. Let me put to you a few questions, ¹ near to the point: you will answer them, I am confident, easily and affably.

Pisistratus, have you felt yourself the happier, when, in the fulness of your heart, you have made a large offering to the gods?

Pisistratus. Solon, ² I am not impious: I have made many such offerings to them, and have always been the happier.

Sol. ³ Did they need your sacrifice?

Pisis. ⁴ They need nothing from us mortals; but I was happy in the performance of what I have been taught as my duty.

Sol. Piously, virtuously, and ⁵ reasonably said, my friend. The gods did not, indeed, want your sacrifice; they, who give everything, can want nothing. The Athenians do want a sacrifice from you: ⁶ they

¹ *Near to the point.* Cf. Plato, Rep. 470 B, *Kal οὐδὲν γ' ἔφη ἀπὸ τρόπου λέγεις.*

² *I am not impious.* Observe that *tis* is often added to adjectives in a qualifying sense: cf. Herod. iv. 198, *Οὐδὲ ἀρετὴν εἴλαί τις ή Λιβύη σπουδαίη.*

³ *Did they need, &c.* Continue this with a participial construction, depending on "I have made many such offerings;" for instance, *πολλὰ τὰ τοῖαντα ἐδωρήσαμην . . . μῶν ὡς δεομένοις;*

⁴ *They need nothing from us.* Turn by "they need nothing from such as we are." Observe the peculiar use of *oīos*; as Πολλῷ ήδιόν ἐστι χαρίζεσθαι οἷω σοὶ ἀνδρὶ ή ἀπεχθέσθαι (Xen. Mem. i. 9, 3).

⁵ *Reasonably said.* See the note on "Did they need" just above.

⁶ *They have an urgent.* Cf. Plato, de Rep. 566 E, "Ιν' ἐν χρείᾳ ἥγεμόν σ δ δῆμος ή: or Herod. i. 41, *Φύλακα παιδός σε τοῦ ἐμοῦ χρητίζω γενέσθαι.*

have an urgent necessity of something ; the necessity of that very thing which you have taken from them, and ¹ which it can cost you nothing to replace. You have always been happier, you confess, in giving to the gods what you could have yourself used in your own house : believe me, you will not be less so in giving back to your fellow-citizens what you have taken out of theirs, and what you very well know ² they will seize when they can, together with your property and life.

IX.

³ The accusation was then directed against the other generals. Two of them made their escape ; Theramenes and Thrasybulus were acquitted ; and the remainder were brought to trial and condemned. On that occasion Socrates, ⁴ who was then a member of the council, ⁵ was bold enough to speak against so severe a judgment, ⁶ and exerted himself to save the unfortunate men, but in vain. In order to obtain their acquittal, it was proposed to judge them ⁷ one

¹ Which it can cost you nothing. Turn by “yourself being in no way damaged.” Below, for out of theirs, use ἐκ τῶν ὑπαρχόντων αὐτοῖς.

² They will seize, &c. Turn by “especially knowing that they will seize both these and your property, &c.” (αὐτά τε καὶ . . .).

³ The accusation was then directed. Cf. Thucyd. iii. 57, Δύο ἀγῶνας τοὺς μεγίστους ὑπέστημεν τότε μὲν . . . νῦν δὲ θανάτου κρίνεσθαι.

⁴ Who was then a member of the council. Use “Os καὶ τότε ἐβούλευε, or βουλευτὴς ἐτύχανεν ὅν.

⁵ Was bold enough, &c. Cf. Thucyd. iii. 36, Ὁμδν τὸ βούλευμα καὶ μέγα ἔγνωσθαι.

⁶ And exerted himself, &c. Turn “but although he was anxious that these men, unworthy to undergo such treatment, should be saved, he gained nothing.” Cf. Thucyd. i. 109, Ὡς δὲ αὐτῷ οὐ προύχώρει.

⁷ One by one. Use κατ’ ἄνδρα.

by one; but the votes were taken upon them in a body, and ¹all were sentenced at once to drink the hemlock. It was on that occasion that Diomedon, when he was led away into prison to drink the poison, said to the people, “ We pardon you: ²may that which you have done to us not turn out to your own misfortune! But the vows of gratitude which we have made to the gods you must perform, because we cannot.” ³A noble trait! The man who spoke thus ⁴did not harbour the desire to take vengeance on his country, as Camillus is said to have done.—
NIEBUHR.

X.

⁵ At daybreak the assault was renewed. The efforts of the assailants were again directed towards the ditch, which was now ⁶partly filled with arms and corpses: but apparently not so much with a view to cross it, ⁷as to divert the attention of the besieged, while Pyrrhus made an attempt to force an entrance at another point. And it seems as if this would have

¹ All were sentenced at once, &c. Cf. Herod. v. 85, Κατέκριναν ἔκδοτον ἄγεσθαι ἐς Αἴγιναν.

² May that which, &c. Cf. Ex. XXIX. on “ May a merciful Providence.”

³ A noble trait! Connect this with the preceding sentence by using the participle to agree with Diomedon. Cf. Plato, Rep. 351 C, Σολ ὁ Σώκρατες, ἔφη δὲ Θρασύμαχος, χαρίζομαι, Εὖ γε σὺ ποιῶν.

⁴ Did not harbour. Use 'Εν νῷ ἔχειν, or διανοεῖσθαι.

⁵ At daybreak. Cf. Thucyd. ii. 90, Ἀναγόμενοι δῆμα ἐφέπλεον.

⁶ Partly filled with, &c. Cf. Herod. vii. 47, Καὶ ἐστὸς δείματός εἴμι ὑπόπλεος. The Attic form is, of course, ὑπόπλεως.

⁷ As to divert, &c. Turn by “ not as about to cross it, but that Pyrrhus might escape the notice of . . . while forcing an entrance elsewhere.”

succeeded,¹ if he had not been thrown by his horse, which was wounded as he was mounting a steep bank. Having been repulsed through this accident, he gave orders to put a stop to the assault: perhaps because he had been too much hurt by his fall to conduct it in person: but he also expected that the besieged, who seemed reduced by losses and wounds to the last stage of weakness,² would shortly offer terms of surrender.³ But the reward of their fortitude was now at hand. Ameinias, probably the pirate, who commanded for Antigonus at Corinth, made his appearance with a body of mercenaries, accompanied, perhaps, by some Argive auxiliaries, and soon after Areus arrived with two thousand men from Cre'e. The Messenians too, though they had been willing, as we saw, to treat with Pyrrhus,⁴ sent succours, unsolicited, to their old enemy. The ramparts were now so well manned, that the old men and the women⁵ who had bravely exposed themselves in the most dangerous situations, while they supplied their warriors with weapons and food, might return to their homes.—THIRLWALL'S *Greece*, Vol. viii. p. 73.

¹ If he had not been thrown, &c. Cf. ἀπταχτλ. (in Xen. Cyt. i. 4, 2). Demosthenes uses ἀπταχτλ. in a metaphorical sense.

² Would shortly offer, &c. Cf. Thucyd. ii. 171. Καὶ ἄλλα δέ τα χρ.α διολογία προσχωσίτα.

³ But the reward of their fortitude. Cf. Thucyd. ii. 53, Εἰκός εἶναι τοι βων τι ἀπολα-

ση. and Τῆς εὐρειας οὐ μηρὰ ἀπέλασσεν.

⁴ Sent succours unsolicited. Cf. Thucyd. i. 33, Αὕτη πάσοτι, αὐτεπάγγελτος: and vi. 56, Πρέπει δέ οι ιππῆς τῶν Σινακοτίκης ποσεβούσησον.

⁵ Who had bravely exposed. &c. Cf. Thucyd. iii. 14, Τίδε μεν τὸν π.ι.δ.ρ.ν τῶν σφράτων παραβελλομένων.

XI.

¹ We know very little about the details of the war ; but it appears that the enemies pressed into Asia Minor from all sides. ² The decisive battle was fought near Ipsus in Phrygia ; it was decided especially by the admirable infantry of Lysimachus and Cassander. Seleucus had only Asiatics ; the phalanx of Ptolemy ³ was of little importance, and only his mercenaries fought bravely ; but the truth is, that in reality he had no talent as a commander. ⁴ Antigonus fell in the battle, and the defeat was so complete, that his whole empire was destroyed. Demetrius escaped with a small band to the maritime towns of Ionia, ⁵ but behaved in a praiseworthy manner. His adversaries, after their victory, ⁶ unfortunately for themselves, neglected to pursue him — they ought to have ⁷ annihilated him completely

¹ *We know very little.* Cf. Plato, Apol. 17 B, Οὗτοι μὲν οὖν ή τι ή οὐδὲν ἀληθὲς εἰρήκασιν, and use the common phrase ἀκοῦ ἵσμεν.

² *The decisive battle.* Turn by “and on coming to the test of a battle, the soldiers, &c. . . . had great influence on the victory.” Cf. Demosth. p. 23, Συγκεκριτημένοι τὰ τοῦ πολέμου, and use Aristotle’s phrase ρωπὴν ἔχειν πρός τι.

³ *Was of little importance.* Cf. Herod. viii. 68, Πάμφυλοι τῶν ὄφελός ἐστι οὐδέν.

⁴ *Antigonus fell in the battle.* Turn by “being signally defeated (*παρὰ πολύ*), both lost

his empire, and himself is killed.”

⁵ *But behaved,* &c. Cf. Herod. i. 59, Καὶ ἄλλα ἀποδεξάμενος μεγάλα ἔργα.

⁶ *Unfortunately for themselves.* Cf. Herod. ix. 1, Τοῖσι δε Θεσσαλίης ἡγεομένοισι οὔτε τὰ πρὸ τοῦ πεπραγμένα μετέμελε οὐδέν. Make this a new clause (“to his adversaries not pursuing . . . it was a matter of regret”) followed by “for, not ruining, &c.”

⁷ *Annihilated him completely.* Cf. such phrases as πασσυδὶ διαφθείρειν and πανωλεθρίᾳ δὴ τὸ λεγόμενον καὶ οὐδὲν δτι οὐκ ἀπώλετο.

and at once; but they allowed him time, which he employed in collecting fresh troops. ¹ It is often a kind of humane feeling which, in our joy at a perfect victory, prevents us from completely destroying our enemy. And ²Ptolemy was indeed capable of such a feeling, but the others did not possess a trace of it.—NIEBUHR.

XII.

The fleet was accompanied by thirty vessels laden with provisions, having on board, besides the slaves employed in preparing it, a company of masons and carpenters, and a store of tools for fortification. A hundred boats ³had been pressed into the service; but a number of merchantmen and of small craft followed ⁴on private commercial adventures. When the generals had reviewed the whole armament, they ⁵divided it into three squadrons, which they took, each one under his separate command, the more easily to preserve order, and to find ⁶shelter and entertainment on the passage; and they sent forward three ships, to learn which of the Italian and Sicilian

¹ *It is often a kind of humane, &c.* Turn thus: “men sometimes elated (*ἐπηρμένοι*) with victory, through good will (*δι’ εύρειας*) do not, &c.”

² *Ptolemy was indeed.* Cf. Thucyd. i. 28, ‘Οι οὐ μετὸν αὐτοῖς Ἐπιδάμνου.

³ *Had been pressed into, &c.* Cf. Thucyd. vi. 22, Καὶ στρατοῖς τρὶς μερὶς ἴρωγκασμένους ἐμπίσθους.

⁴ *On private commercial adventures.* Cf. Thucyd. vi. 44,

Ευηκολούθουν τῷ στρατῷ ἐμπορίας ἔνεκα.

⁵ *Divided it into three, &c.* Cf. Thucyd. vi. 42, Καὶ τρία μέρη τείμαντες ἐν ἑκάστῳ ἐκλήρωσαν ἵνα ἥρους ἀρχειούς ἀστούς, κατὰ τέλη στρατόγυρον προστεταγμένους.

⁶ *Shelter and entertainment on the passage.* Turn by “they might find harbours and provisions on their passage (*παραπλεῖν*, of a coasting voyage,.”

towns were willing to receive them, but more particularly to ascertain the real amount of the subsidy which might be expected from Segesta.¹ These ships were to return as quickly as possible, and meet them on their way.—THIRLWALL's *History of Greece*, Vol. iii. p. 382.

XIII.

Elis had² openly declared in favour of Antiochus, and Messene was³ undecided. The Romans, therefore, ordered the Eleans to join the Achæan league, and they did so. The Messenians were commanded to do the same. As Philopoemen had already compelled Sparta to join the Achæans,⁴ they now had all Peloponnesus in their power. Elis remained in the Achæan confederacy, but Lacedæmon and Messene⁵ bore this relation of dependence with great reluctance, especially as both countries had lost much through the Romans, while the Achæans had been benefited by their loss.⁶ According to coins, Corone was separated from Messenia, and probably Isine likewise; the coast of Laconia was in the Achæan

¹ *These ships were, &c.* Use οὐ κηπίον, where the genitive is worthy of notice.

Χαλεπῶς, βαρέως, δεινῶς, &c., φέρειν are usually constructed with an accusative or dative with or without ἐπί. The sentence might be τὸ ὑπηκόους εἶναι βαρέως ἐφέρον.

² *Openly declared.* Cf. Herod. ii. 160, Τῷ ἀστῷ ἀγωνιζομένῳ προσθήσονται.

³ *Undecided.* Cf. Thucyd. vi. 93, Μέλλοντες δὲ ἔτι καὶ περιορώμενοι.

⁴ *They now had all Peloponnesus.* Use Κύριον εἶναι.

⁵ *Bore this relation.* Cf. Thucyd. ii. 62, Οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ

⁶ *According to coins.* Turn by “from what we know, conjecturing by certain coins;” after the model of ἐξ ὧν ἀκοῇ θυμεν.

confederacy. The population of Lacedæmon¹ was now a strange mixture. Perioeci, Helots, and mercenaries having been² admitted among the number of citizens, and this population dreaded the³ return of the exiles, who were staying in the coast-towns.⁴ Distrustful of these, and greatly vexed at being⁵ separated from the sea, the Lacedæmonians⁶ tried to make themselves masters of one of those towns, in which many exiles were living,⁷ in order to put themselves in communication with the sea.—
NIEBUHR.

XIV.

⁸ But the undertaking failed, and the Achæans and Lacedæmonians⁹ mutually accused one another at Rome, where equivocal answers were given to them. Philopœmen therefore¹⁰ endeavoured to limit the influence of the Romans as much as possible, by entering Laconia and encamping close to the walls of

¹ Was now a strange mixture. Cf. Thucyd. vi. 17, Ὁχλοις τε γὰρ ξυμίκτοις πολυαρδοῦσιν αἱ τόλεις.

² Admitted among. Cf. Herod. ii. 51, Ἡδη τηγικαῦτα ἐσἘλλῆνας τελέουσται.

³ Return of the exiles. Καθοδος, κατάγειν, κατιέναι, κατελθεῖν, are used especially of exiles returning or being restored to their country. See Herod. i. 60.

⁴ Distrustful of these. Use Δι' ὑποψίας ἔχειν, or ἐν ὑποψίᾳ ποιεῖσθαι τι.

⁵ Separated from the sea. Cf. Thucyd. vi. 101, Ἀποκλήσεσθαι

τῆς διαβάσεως.

⁶ Tried to make, &c. Cf. Thucyd. i. 61, Καὶ πειράσαστες πρῶτον τοῦ χωρίου.

⁷ In order to put themselves. Turn by ἡσ οὐδη θαλασσοκόταρες ἐσόμενοι.

⁸ But the undertaking failed. Cf. Thucyd. i. 109, Ως δὲ αὐτῷ οὐ προύχώρει.

⁹ Mutually accused. Cf. Herod. vi. 14, Ἀλλήλους γὰρ καταπιέσται.

¹⁰ Endeavoured to limit, &c. Use Προθυμοῦμαι δτως with a future, and cf. Herod. i. 58, Αὔξηται ἐσ πλῆθος πολλόν.

Lacedæmon. ¹ On this occasion, Philopœmen did not by any means act in a manner which we can approve of. Notwithstanding the praise which is otherwise due to him, it was an act of injustice which he did not scruple to commit, because it was advantageous to his State. The fate of Sparta was exceedingly hard. Philopœmen summoned the leaders of the Lacedæmonians before his court; ² to this they yielded, having been assured by him that the accused should not be condemned without a fair trial. But when eighty of the most illustrious men appeared in the camp, the exiles fell upon them in a furious manner; some of them were strangled, and others sentenced to death. Philopœmen then entered the city, demolished the walls, ordered the mercenaries to be dismissed, restored the exiles, abolished the laws of Lycurgus, and established the Achæan constitution. ³ Under the pretext of clearing Sparta from those who had ⁴ intruded themselves as citizens, all emancipated Helots who had obtained the franchise under the Spartan tyrants were ex-

¹ *On this occasion, &c.* Turn this sentence as follows, using a participial construction as explained under Exercise XCIII.: “not doing rightly, &c. . . . for being in other respects . . . this injustice at least he did not hesitate to commit.” Begin the next sentence with δ’ οὖν, in the sense of “however this may be.”

² *To this they yielded, &c.* Turn by “they came bargaining to have a fair trial.” Use διμολογεῖν with the infinitive,

and perhaps εὐθυδίκιαν εἰσιέναι from Demosthenes (908) will be allowable: or use τῶν Ἰσων καὶ δίκαιων τυγχάνειν κριομένους.

³ *Under the pretext.* Cf. Thucyd. v. 81, Καὶ ἀγῶντα τινα πρόφασιν γυμνικὸν ποιήσας. Turn therefore by πρόφασιν as an accusative absolute, and ὡς with the future participle.

⁴ *Intruded themselves.* Use Παρὰ τὸ δίκαιον ἐσ πολίτας τελεῖν, or ἐσ τοὺς πολίτας παρεισδύνειν.

elled from the city ; nay, all those who,¹ endeavouring to elude the command, remained at Sparta, were made slaves and sold.—NIEBUHR.

XV.

In the following night, there was, it is said,² a violent snow-storm and a severe frost,³ such as often occur in those mountainous districts after an earthquake.⁴ The wounds of the Gauls, as they lay on the bare ground without protection and shelter, were supernaturally painful and burning, and the cold was so severe that many perished during the night. When the Gauls were thus already downcast in the extreme, the Greeks, sallying from Delphi,⁵ broke the confused masses of the Gauls, and their small numbers thoroughly defeated the barbarians. The survivors commenced their retreat in the greatest distress, more especially because Acichorus had not yet arrived. For the Ætolians,⁶ and this was their glory, had thrown themselves with all their forces

¹ Endeavouring to elude, &c. Use 'Ως ἐλπίζων δὲν λαθεῖν.

² A violent snow-storm. Cf. Thucyd. iii. 21, Τηρήσαντες νύκτα χειμέρινον θδατι καὶ διέμεφ. Falling snow in prose is generally *νιφάς* in the plural number, or *νιφετός*. Herodotus uses *ἔξαισιος* of a violent wind.

³ Such as often occur. Cf. Thucyd. iii. 81, Οἶον φιλεῖ εἰν τῷ τοιούτῳ γίγνεσθαι.

⁴ The wounds of the Gauls, &c. Turn by “their wounds pained the Gauls, being under

no shelter, and lying in the open air” (ὑπὸ τῆς αἱθρίας). Cf. Herod. vii. 172, Ἰνα δὲ Ελλὰς ἐν σκέπῃ τοῦ πολέμου.

⁵ Broke the confused masses. Cf. Thucyd. iv. 96, Υπὸ τῶν Θηβαίων ἐφεπομένων καὶ παραρρηγνύντων. Turn the next words by, “defeated . . . themselves being very few” (αὐτοὶ πάνυ ὀλίγοι ὄντες).

⁶ And this was their glory. Use “for which (ἐπί with genitive or dative) they were most illustrious” (εὐδοκιμεῖν).

between him and Brennus, and had ¹ made him purchase every inch of ground very dearly, a circumstance of which Brennus knew nothing. During the second night after the withdrawal of Brennus from Delphi, a panic is said to have broken out among the Gauls; they fancied they saw the Greeks among them, ² the gods having confounded their senses, and thus they slew one another because they believed each other to be Greeks.—NIEBUHR.

XVI.

The rioters seemed for a moment ³ stunned with surprise by the loss of their leader; ⁴ and before they had time to recover themselves, the young king, ⁵ with astonishing presence of mind, rode up to them, and said, “My friends, be not concerned for the loss of your unworthy leader; I will be your leader.” And turning his horse, he rode into the open fields at the head of the multitude; ⁶ who seemed to follow him unconsciously, and without

¹ *Made him purchase, &c.* Turn this by “held out so that he was unable to advance without fighting.” Cf. Thucyd. i. 3, Καὶ τῆς μὲν γῆς ἐκράτουν δσα μὴ προϊόντες πολὺ ἐκ τῶν δπλων.

² *The gods having confounded.* Cf. Herod. vi. 112, Μανῆν τε τοῖσι Ἀθηναίοισι ἐπέφερον καὶ πάγχυ ὀλεθρίην.

³ *Stunned with surprise.* Turn by “confused under the idea that no one was left to lead them,” (ὡς οὐδενὸς περιέντος, &c.).

⁴ *And before they had time.* See on Exercise XXV. for the way of turning similar phrases. Cf. also ἐντὸς ἑαυτοῦ, ἐν ἑαυτῷ γίγνεσθαι, for “coming to oneself.”

⁵ *With astonishing, &c.* Turn by “astonishingly how not a whit the more reduced to perplexity.” Cf. Plato, Gorg. 471, θαυμασίως ὡς ἄθλιος.

⁶ *Who seemed to follow, &c.* Turn “but they followed, in no wise knowing what they are doing.”

knowing why. ¹ A cry, meanwhile, had arisen in the City that the king had fallen into the hands of the rebels, and instantly some thousands of brave men flew to his rescue. When they appeared, the mob, seized with a panic, fell on their knees before the king, imploring his pardon, which he granted them ² on condition that they ³ dispersed and returned to their homes. This they all did; and thus the insurrection melted away, ⁴ like snow in a sudden thaw.—MARKHAM's *England*.

XVII.

The Spartan Government ⁵ had already meditated the invasion of Attica, and was therefore predisposed to take the advice of Alcibiades on that head. ⁶ But being now awakened to a sense of imminent danger, it appointed Gylippus, a son of the exiled Cleandridas, to sail to Sicily with such succours as he should be able, in concert with the Corinthians, to raise immediately, and, while the rest followed, ⁷ to

¹ *A cry, meanwhile.* Use διαθρυλεῖσθαι ὡς (Xen. Mem. i. 2, 37).

² *On condition that, &c.* Cf. Thucyd. i. 103, Εὐνέβησαν πρὸς τοὺς Λακεδαιμονίους ἐφ' φτε ἔξιασιν, and in i. 113, there is ἐφ' φ κομιοῦνται.

³ *Dispersed and returned to.* See on Exercise II., under “ran to their several homes.”

⁴ *Like snow in a sudden thaw.* Cf. Herod. ii. 22, Φαμένη τὸν Νεῖλον δέειν ἀπὸ τηκομένης χιόνος. Also Plato, Gorg. 479 A, Φοβούμενος ὥσπε-ρανεὶ πᾶῖς τὸ κάεσθαι.

⁵ *Had already meditated.* Turn by “the Lacedæmonians already of themselves intending (καὶ αὐτὸι διανοούμενοι) . . . were disposed, &c.” (δρμηντο, ορ ἐτοῦμοι ἦσαν).

⁶ *But being now awakened.* Turn by “knowing now (ξῆνη) into what danger they were come.” Cf. Thucyd. v. 99, ‘Ημᾶς ἐσ κίνδυνον καταστήσειαν, and Demosth. 127, τοῖς δλοῖς ἡττᾶσθαι ἐνδιμίζον.

⁷ *To animate the Syracusans.* Cf. Thucyd. iv. 36, Τοὺς δὲ ἀ προσεδέχοντο ἴδοντας πολλῷ μᾶλλον ἐπέρρωσε.

animate the Syracusans by his presence. Gylippus, accordingly, directed the Corinthians to send two of their galleys to meet him at Asine, on the Messenian coast, that he might begin his voyage without delay, while they ¹ completed their preparations for the relief of Syracuse. About the same time the galley which ² had been sent to Athens for supplies and reinforcements, arrived there; and the Athenians voted 300 talents, and a squadron of 250 cavalry and thirty horse-bowmen, for the prosecution of the war. The men, however, were sent without horses, which were to be procured in Sicily. ³ These succours were found at Catana, in the spring, by the Athenian armament on its return from an expedition in which it had made an unsuccessful attempt on the Syracusan fortress at Megara, had reduced the Sicel town, Centoripa, and had ⁴ ravaged a part of the enemy's territory.

XVIII.

In the course of the ensuing winter, ⁵ while a new fleet was on the stocks, the headland of Sunium was

¹ Completed their preparations. Cf. Thucyd. vi. 93, "Οπη ἐκ τῶν παρόντων μάλιστα καὶ τάχιστά τις ὠφελία ἤξει.

² Had been sent, &c. Cf. Herod. vii. 193, 'Ἐκ τῆς Ἀργοῦς ἐπ' ὄδωρ πεμφθέντα.

³ These succours, &c. Turn thus: "The Athenians in Sicily found them . . . on returning to Catana: for having attacked . . . they did not take it, but

having, &c. . . . they ravaged."

⁴ Ravaged a part, &c. Cf. Thucyd. i. 30, Πλεύσαντες ἐς Λευκάδα τὴν Κορινθίων ἀποικίαν τῆς γῆς ἔτεμον.

⁵ While a new fleet, &c. Use ἄλλο ναυτικὸν παρασκευάζεσθαι. For "the headland of Sunium," cf. Thucyd. vi. 44, 'Αφίκοντο ἐς 'Ρήγιον τῆς Ἰταλίας ἀκρωτήριον.

fortified for the protection of their corn ships,¹ and, among other economical measures, the fortress erected on the coast of Laconia, by Charicles and Demosthenes on the last voyage to Sicily, was evacuated. At the same time the proceedings of the subject states were² observed with jealous attention.³ It was, in fact, the opinion which prevailed throughout Greece of the hopelessness of the condition to which Athens was reduced, that rendered it most alarming. It was generally believed that she could not hold out another summer.⁴ The states which had hitherto remained neutral, and had viewed the attempt upon Sicily with apprehension for their own independence, now hastened to revenge themselves for their fears, and⁵ to share the triumph of her enemies which they supposed to be at hand. The allies of Sparta were eager to exert themselves⁶ for the purpose of putting a speedy end

¹ And, among other economical, &c. Turn this by τά τε ἄλλα . . . καί. Cf. Thucyd. viii. 1, Τῶν τε κατὸ τὴν πόλιν τι ἐσ εὐτέλειαν σωφρούσαι (or ξυστέλλεσθαι).

² Observed, &c. Use δι' ὑποψίας ἔχειν, or τηρεῖν μή τι νεωτερίσωσι.

³ It was, in fact, the opinion, &c. Turn by “but what was most alarming, the Greeks, &c.” Observe the use of καταγιγνώσκω in such a sentence as the following (Thucyd. iii. 45), Οὐδεὶς πω καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι τῷ ἐπιβουλεύματι, &c.

⁴ The states which had re-

mained, &c. Turn this as follows: “and they who were allies of neither (οἱ μηδετέρων ξύμμαχοι ὅντες), all, that is, who thought that if they succeeded in . . . they would come against themselves, &c.” Cf. Thucyd. viii. 2, Νομίσαντες καν ἐπὶ σφᾶς ἐλθεῖν αὐτούς.

⁵ To share the triumph, &c. Cf. Thucyd. vi. 70, Καὶ τοῦτο ξυνεπιλαβέσθαι τοῦ φόβου. In iii. 36, Προσξυμβάλλεσθαι is used in the same way.

⁶ For the purpose of putting a speedy end. Cf. Thucyd. viii. 2, Ευμπροθυμηθέντες ἐπὶ πλέον ἢ πρὶν ἀπαλλάξεσθαι διὰ τάχους πολλῆς ταλαιπωρίας.

to the tedious and wasting struggle.—THIRLWALL'S *History of Greece*, Vol. iv. p. 3.

XIX.

¹ But the gain of a victory was not sufficient to counterbalance the loss of time and reputation which Pompeius ² had submitted to undergo. One month earlier the defeat of Cæsar ³ would have been his destruction, for he had then secured no friends to favour him in his retreat, ⁴ and no second field on which to develop the resources of his genius. But now, looking calmly around him, he saw that it was necessary to draw from the seaboard, and remove the war ⁵ to a wider theatre in Macedonia or Thessaly. There he could unite all his forces, and reconstruct the plan of the campaign. ⁶ With unabated alacrity he prepared ⁷ to execute the new project. The sick

¹ *But the gain of a victory*, &c. Turn this as follows: “but Pompeius, although victorious, gained less than was proportionate to the loss, &c.” Cf. Thucyd. vi. 15, *Tais ἐπιθυμίαις μείζοσιν ή κατὰ τὴν ὑπάρχουσαν οὐσίαν ἔχρητο.*

² *Had submitted to undergo.* Turn by “which resulted from the generalship he showed.” Cf. Xen. Anab. vii. 640, *Καὶ δοκεῖ μοι τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγῆσαι*, where *τοῦτο* is a kind of cognate accusative after *στρατηγῆσαι*.

³ *Would have been his destruction, &c.* Turn by “if he had been defeated a little earlier, he could not have

escaped ruin.” Cf. Xen. Anab. i. 3, 2, *Κλέαρχος μικρὸν ἔξεφυγε τὸ (or τοῦ) μὴ καταπετρωθῆναι.*

⁴ *And no second field, &c.* Turn by “and had no place in which he could distinguish himself again;” and use *λαμπρύνεσθαι* or *εὐδοκιμεῖν*.

⁵ *To a wider theatre.* Compare the phrase *ἐν καθαρῷ βῆναι, οἰκεῖν*, &c., to have plenty of room for moving about, &c.

⁶ *With unabated alacrity.* Cf. Herod. vii. 86, *Ἡλαυνον δὲ πάντες καμήλους ταχυτῆτα οὐ λειπομένας ἴππων.*

⁷ *To execute this new project, &c.* Cf. Thucyd. i. 70, *Ἐπινοῆσαι δξεῖς καὶ ἐπιτελέσαι ἔργῳ δὲ γνῶσιν.*

were sent forward, in the first instance, together with the baggage. The rest of the army left the camp ¹ in successive detachments; and Caesar himself, having ² confronted his victorious enemy to the last, followed his advancing legions with such celerity as to overtake and combine his march with them.—MERIVALE's *Roman Empire*, Vol. ii. p. 280.

XX.

³ The news of the occupation of Pylus induced Agis to withdraw his army immediately from Attica, where, indeed, he could not have remained much longer, as the invasion had been made earlier than usual, while the corn was still green, and the troops were beginning to suffer, both from scarcity of provisions ⁴ and the extraordinary severity of the weather. He quitted the country fifteen days after he had entered it, ⁵ the shortest stay which an invading army made there during the war. After his return the Spartans lost no time in marching to Pylus; and they were accompanied by the forces of the districts adjacent to the capital, which had not been employed in the expedition to Attica. The

¹ In successive detachments. Cf. Thucyd. v. 9, "Ινα μὴ τὸ κατ' ὀλίγον καὶ μὴ ἀπαντάς κινδυνεύειν."

² Confronted his victorious enemy. Cf. Thucyd. v. 9, 'Απὸ τοῦ ἀντιπαραταχθέντος, &c.

³ The news of the occupation. Cf. Thucyd. iv. 25, Καμάρινης ἀγγελθείσης προδίδοσθαι Συρακοσίοις; or iv. 6, 'Ως ἐπύθοντο τῆς Πύλου κατειλημμένης.

⁴ And the extraordinary severity. Turn by "and winter coming on beyond the usual season" (*παρὰ τὴν καθεστηκυῖαν ὥραν*).

⁵ The shortest stay, &c. Turn by "so that the inroad was the shortest of all previous ones." Cf. Thucyd. i. 1, for the usual construction with the superlative: 'Αξιολογώτατον τῶν προγεγενημένων.

other Lacedæmonians¹ required a little longer time before they could leave home again. But orders were sent round Peloponnesus, to all the allies, to bring up their contingents as soon as possible,² and the fleet was recalled from Corcyra.³ It was transported across the Leucadian Isthmus, and thus, passing unobserved, reached Pylus while the Athenians were lying at Zacynthus. Demosthenes having been apprised of its approach, despatched two out of the five galleys which had been left with him, to Zacynthus,⁴ to inform Eurymedon and his colleague of his danger. In the meanwhile the Spartans⁵ prepared to overwhelm his little garrison by attacking the fort at once on the sea and the land side, and if they should not immediately carry it, designed to take precautions for excluding the Athenian fleet, when it came from the harbour, by a bar of galleys placed at each entrance. The island Sphacteria⁶ they immediately occupied with a body of heavy-armed troops.—THIRLWALL'S *Greece*, Vol. iii. p. 237.

¹ Required a little longer time. Turn by "having remained a short time, then (οῦτω δή) were about to serve."

² And the fleet was recalled. Use μεταπέμπομαι, or πέμπειν with ἐπί and an accusative.

³ It was transported, &c. Cf. Thucyd. viii. 7, "Τηρενεγκόντες τὰς ναῦς τὸν ισθμὸν κελεύσωσι πλεῖν ἐς Χίον πάσας. Turn by "and escaping (λαν-

θάνω) the Athenians at Zacynthus, reached Pylus."

⁴ To inform Eurymedon, &c. Use Ἀγγέλλειν ὡς τοῦ χωρίου κινδυνεύοντος.

⁵ Prepared to overwhelm. Turn thus: "prepared to attack the fort, hoping to take it . . . and if they should not succeed, &c." (μηδὲν προχωρεῖν).

⁶ They immediately occupied. Cf. Herod. i. 75, Κατὰ τὰς ἔσοντας γεφύρας διεβίβασε τὸν στρατὸν.

XXI.

¹ But, spiritless himself, he was incapable of infusing spirit. The Parthians continued throughout the day to harass the Roman army by a repetition of their usual manœuvres. ² It was not till nightfall that they allowed them any respite. ³ Not being accustomed to construct camps, they never passed the night in the immediate neighbourhood of an enemy, but retired to a distance, ⁴ leaving the Romans to make what use they could of the few hours which would intervene before their reappearance. Crassus himself, ⁵ overwhelmed with grief and mortification, ⁶ if not with fear, was incapable of suggesting any counsel or adopting any resolution. Cassius and the other officers ⁷ promptly set him aside, and took upon themselves to give the necessary orders. They determined to retreat without a moment's delay.

¹ *But spiritless, &c.* Cf. Thucyd. vi. 17, *Kai νῦν οὔτε ἀνέλπιστοί πω μᾶλλων ἐσ ἡμᾶς ἐγένοντο*, or use *ἐσ ἀθυμίαν καταστῆναι*, or turn by “himself being spiritless (*ἀθυμός*), he was unable to bring others to eager-ness (*καταστῆσαι ἐσ προθυμίαν*).”

² *It was not till nightfall, &c.* Cf. Thucyd. iv. 96, *Νυκτὸς δὲ ἐπιλαβούσης τὸ ἔργον*. Turn the whole sentence as follows: “and in the daytime the Parthians . . . harassed . . . by attacking; but night coming on, they gave them a slight respite.”

³ *Not being accustomed, &c.*

Cf. Thucyd. ii. 44, ‘Αλλ’ οὐ δν ἔθας γενόμενος ἀφαιρεθῆ.

⁴ *Leaving the Romans, &c.* Turn by “retiring . . . they remained quiet (*ἡσυχάζω*) until the dawn, so that the Romans had a little respite (*ἀναπνεῖν*).”

⁵ *Overwhelmed.* Cf. Herod. i. 190, *Κῦρος δὲ ἀπορίῃσι ἐνέχετο*, or iv. 131, ‘Εν ἀπορίῃσι εῖχετο.

⁶ *If not with fear.* Cf. Thucyd. i. 107, *Τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπῆγον αὐτούς*.

⁷ *Promptly set him aside.* Turn by the genitive absolute, with the phrase *ἐν οὐδενὸς μέρει εἰναι*. Below, for *hopeless, &c.*, cf. Thucyd. viii. 1, *ἀνέλπιστοι ἦσαν σωθῆσθαι*.

Compelled to leave behind them the wounded, these unfortunate victims, hopeless of receiving quarter,¹ uttered such piercing shrieks as reached the ears of the Parthian spies, who guessed the cause and reported it. Immediately the horsemen sprang to their saddles, and speedily overtook the retiring legions. ² But it would seem that their horses, after a long day's service, were unable to keep pace with the headlong rush of desperate men. News of the disaster was speedily conveyed to Charræ, and ³ the Roman garrison which was there stationed issued forth to succour and rescue the remnant of the flying army, which it conducted to an asylum of rest and safety. The Parthians contented themselves with the plunder of the camp and slaughter of the wounded, together with all the stragglers they could intercept, to the number of several thousands.—MERIVALE's *Roman History*, Vol. i. p. 525.

XXII.

⁴ The Athenians had been too fully occupied with their own affairs to think of making any attempt for

¹ Uttered such piercing shrieks. Cf. Herod. i. 8, 'Ο δὲ ἀμβώσας μέγα.

² But it would seem, &c. Turn by "but—for their horses were now distressed with toil—they could not keep up with men (*ξυνέπεσθαι*), &c.," and use *ἐς φυγὴν δρμᾶσθαι*.

³ The Roman garrison there stationed. Turn by "the garrison in the town (*οἱ εἰκ τῆς πόλεως φύλακες*) sallying out

removed the remnant of the stragglers to a place of safety" (*ἐς τὸ ἀσφαλές*). Below, for *The Parthians*, &c., cf. Xen. Mem. i. 4, 13, *ἡρκεσε τῷ θεῷ ἐπιμεληθῆναι*, &c.

⁴ The Athenians had been, &c. Cf. Plato, Phæd. p. 66 D, *Καὶ ἐκ τούτων ἀσχολίαν ἄγομεν φιλοσοφίας πέρι*, and turn by "being so busy, &c. . . were not even able to consider, &c." *οὐδὲ εἰχον διαβουλεύεσθαι δπως*, &c.

the relief of Platæa. The brave garrison had ¹ begun to suffer from the failure of provisions; and, ² as their condition grew hopeless, two of their leading men, Theænetus, ³ a soothsayer, and Eupompidas, one of the generals, conceived the project of escaping across the enemy's lines. When it was first proposed, it was unanimously adopted; ⁴ but as the time for its execution approached, half of the men ⁵ shrank from the danger, and not more than 220 adhered to their resolution. ⁶ The contrivers of the plan took the lead in the enterprise. ⁷ Scaling ladders of a proper height were the first requisites; and they were made upon a measurement of the enemy's wall, for which the besieged had no other basis than the number of layers of brick, which were sedulously counted over and over again by different persons,

¹ *Begin to suffer, &c.* Cf. Thucyd. vii. 47, Νόσῳ τε γὰρ ἐπιέζοντο.

² *As their condition, &c.* Cf. Thucyd. viii. 1, Ἀνέλπιστοι ἤσαν ἐν τῷ παρόντι σωθῆσεσθαι, or vii. 67, Βιαζόμενοι ὑπὸ τῆς παρούσης ἀπορίας ἐς ἀπόνοιαν καθεστήκασι.

³ *A soothsayer.* Thucydides uses ἄνδρι μάντις; observe that ἄνδρι is commonly added in this way to titles, professions, &c. ὡς ἄνδρες στρατιώται, ἄνδρες Ἀθηναῖοι, &c.

⁴ *But as the time, &c.* Turn by “but the time in which they would have to run the risk (ἔδει) drawing near (ἐπιγίγνεσθαι).”

⁵ *Shrank from the danger.*

Cf. Thucyd. vi. 92, Μὴ ἀποκνεῖν τὴν ἐς τὴν Σικελίαν στρατείαν. The word is used absolutely in iv. 11, and with another construction in Plato, Phædo, 84 C, Μηδὲν ἀποκρήσητε καὶ αὐτοὶ εἰπεῖν.

⁶ *The contrivers of the plan, &c.* Turn by “those who suggested (ἐσηγεῖσθαι) the plan, were amongst the first to execute it (ἐν τοῖς πρῶτοι).”

⁷ *Scaling ladders, &c.* Turn this clause as follows: “they made ladders, as nearly as possible, equal to . . . conjecturing by nothing but . . . and they counted them often, the people being different (οὐχ οἱ αὐτοὶ) until, &c.”

until the amount, and consequently the height of the wall, was sufficiently ascertained.

XXIII.

¹ A dark and stormy night, in the depth of winter, was chosen for the attempt; ² it was known that in such nights the sentinels took shelter in the towers, and left the intervening battlements unguarded; ³ and it was on this practice that the success of the adventure mainly depended. ⁴ It was concerted that the part of the garrison which remained behind should make demonstrations of attacking the enemy's lines, ⁵ on the side opposite to that by which their comrades attempted to escape. And first a small party, lightly armed, the right foot bare ⁶ to give them a surer footing in the mud, keeping at such a distance from each other as to prevent their arms from clashing, crossed the ditch, and planted their ladders, unseen and unheard; ⁷ for the noise of their

¹ *A dark and stormy, &c.*
Cf. Demosth. p. 1380, Οἱ δὲ τηρήσαντες νύκτα καὶ ὥδωρ καὶ ἀνεμον πολύν.

² *It was known that, &c.* Cf. Xenoph. Mem. iii. 5, 24, Οὐ λαυθάνεις με . . . δτι λέγεις ταῦτα.

³ *And it was on this practice.* Turn by “and from such a state of things especially they were sanguine of being saved,” and see the last Exercise on “as their condition.”

⁴ *It was concerted, &c.* Cf. Plato, Apol. 23 D, Προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ

οὐδέν, and Thucyd. iv. 77, Ἡ ξδει ἀμα ταῦτα πράσσειν.

⁵ *On the side opposite, &c.*
Cf. Xen. Anab. v. 3, 13, Τπανεχώρουν εἰς τοῦμπαλιν ἦ πρὸς Βαβυλῶνα, or a verb can follow.

⁶ *To give them a surer.* Cf. Thucyd. viii. 4, “Οπως αὐτοῖς ἀσφάλεια ταῖς σιταγωγοῖς ναυσὶν εἴη.

⁷ *For the noise of their approach.* Turn this by the genitive absolute, “the wind howling against the noise from their approaching” (*ἀντιπαταγεῖν* with a dative).

approach was drowned by the wind. The first who mounted were twelve men armed with short swords, led by Ammeas, son of Coræbus. His followers, six on each side, proceeded immediately to secure the two nearest towers.

XXIV.

The main body of the fugitives ¹ now poured through the opening thus secured, applying more ladders, and knocking away the battlements: and as they gained the other side of the outer ditch, they formed upon its edge, and, with their arrows and javelins, ² protected their comrades who were crossing, from the enemy above. Last of all, and with some difficulty, ³ for the ditch was deep, the water high, and covered with a thin crust of ice, the parties which occupied the towers effected their retreat; and they had scarcely crossed before the three hundred were seen coming up with lighted torches. ⁴ But their lights, which discovered nothing to them, made them a mark for the missiles of the Platæans, who were thus enabled to elude their pursuit, and to move away ⁵ in good order. All the

¹ Now poured through the opening, &c. Use Διὰ τοῦ μεταπυργίου χωρεῖν.

² Protected their comrades, &c. Turn by "and if any of their men was crossing, they kept off the enemy by shooting arrows and darts." The verb, "was crossing," will here be in the optative of indefinite frequency.

³ For the ditch was deep,

&c. Turn by "for in the ditch, which was deep, there was much water, and the ice had frozen not firmly." The middle perfect of πήγνυμι is used intransitively in this sense.

⁴ But their lights, &c. Turn this by "but the Platæans, themselves in the shade (ἐν τῷ ἀφανεῖ εἰναι), hit them, the more seen by reason of their torches."

⁵ In good order. Cf. Herod.

details of the plan seem to have been concerted with admirable forethought. On the first alarm, fire signals were raised by the besiegers to convey the intelligence to Thebes. But the Plateans had provided against this danger, and showed similar signals from their own walls,¹ so as to render it impossible for the Thebans to interpret those of the enemy.

XXV.

Next came another party with short spears, their shields being carried by their comrades behind them.² But before many had mounted, the fall of a tile, broken off from a battlement by one of the Plateans as he laid hold of it, alarmed the nearest sentinels, and presently the whole force of the besiegers was called to the walls. But no one knew what had happened,³ and the general confusion was increased by the sally of the besieged.⁴ All therefore remained at their posts; only a body of three hundred men, who were⁵ always in readiness to move toward any quarter where they might be

viii. 68, Τῶν μὲν Ἐλλήνων σὺν
κόσμῳ ναυμαχεύοντων.

¹ So as to render it, &c. Turn by "in order that the enemy's signals may be obscure to, &c." and observe the form *οἱ ἐκ τῆς πόλεως ἔξηλθον*.

² But before many, &c. Cf. Demosth. p. 1073, Οὐ γὰρ ἔφθη ποιησάμενος τὴν ἐπιδικασίαν, καὶ εὐθὺς ἐνεδείξατο. Or turn by the genitive absolute, *οὗπω πολλῶν*, &c., and alter the

form of the sentence thus, "a tile falling, for a Platean broke it off, &c. (*καταβάλλω*), made a noise, &c."

³ And the general confusion, &c. Cf. Thucyd. iv. 25, *'Εκδραμόντες ἀφνω ἐκ τῆς πόλεως προσπίπτουσι.*

⁴ All therefore remained, &c. Cf. Thucyd. iv. 76, Οὐ μενεῖν κατὰ χώραν τὰ πράγματα.

⁵ Always in readiness, &c. Turn by *Παραβοηθεῖν εἰ τι δένι*.

needed, issued from one of the gates in search of the place from which the alarm had risen. In the meanwhile the assailants had made themselves masters of the two towers between which they scaled the wall, and after cutting down the sentinels, guarded the passages which led through them, while others mounted by ladders to the roofs, and ¹ thence discharged their missiles on all who attempted to approach the scene of action.

XXVI.

² This precaution afforded additional security to their retreat. For instead of ³ taking the nearest road to Athens, they first bent their steps towards Thebes, while they could see their pursuers with their blazing torches ⁴ threading the ascent of Citheron. After they had followed the Theban road for six or seven furlongs, ⁵ they struck into that which led to Erythræ and Hysiæ, to the Attic

¹ *Thence discharged their missiles, &c.* Turn this by “discharging arrows and darts (*τοξεύοντές τε καὶ ἐσάκοντί-ζοντες*), kept back those who were for coming to the rescue,” or use only *βάλλοντες*.

² *This precaution, &c.* Turn this by “greater security arose to them escaping,” or, “by taking this precaution they secured their safety more” (*ἀντιλαμβάνεσθαι τοῦ ἀσφαλοῦς*).

³ *Taking the nearest road, &c.* Cf. Herod. ii. 158, Τῇ δὲ ἐλάχιστον ἔστι καὶ συντομώ-

τατον. “To Athens” is *ἐπ'* *Αθηνῶν*, in the direction of Athens; *ἐπ' Αθήνας*, meaning, I think, going right up to Athens. Turn by “but they did not go where it was shortest . . . but went the road leading (*τὴν ἐπὶ τῷ Θηβῶν χωρεῖν*).”

⁴ *Threading the ascent, &c.* Use *ἀναβαίνειν*, and observe that *ἀνβαίνειν*, *χωρεῖν*, *ἰέναι*, and similar verbs take a cognate accusative of the road.

⁵ *They struck into, &c.* Turn by “turning short (*ὑποστρέφειν*) they went, &c.”

border,¹ and arrived safe at Athens. Out of the two hundred and twenty who set out together, one fell into the enemy's hand after he had crossed the outer ditch. Seven turned back panic-struck,² and reported that all their companions had been cut off; and at daybreak a herald³ was sent to recover their bodies. The answer revealed the happy issue of the adventure.

XXVII.

Pyrrhus, who⁴ wished to defer a decisive battle till he was joined by his allies,⁵ wrote to the consul, demanding⁶ to be accepted as arbitrator between the Romans and the Tarentines. Lævinus answered that the king himself must first⁷ make amends for having invaded Italy, and that⁸ war must decide between them.⁹ The hostile armies met.

¹ *And arrived safe, &c.* Cf. Demosth. p. 1380, 'Αποσφάξαντες τοὺς φύλακας διεσώζοντο δεῦρο.

² *And reported that, &c.* Turn by "report that no one survives." 'Απαγγέλλειν ὡς, &c.

³ *Was sent to recover, &c.* Cf. Thucyd. iv. 113, 'Αναίρεσιν αἰτήσων τὸν νεκρῶν.

⁴ *Wished to defer a decisive.* Cf. Thucyd. vi. 99, Πρὸς Ἀθηναῖούς οὐκέτι ἐβούλοντο διακινδυνεύειν.

⁵ *Wrote to the consul.* Cf. Thucyd. i. 137, 'Εσπέμπει γράμματα ὡς βασιλέα. "Consul" is δῆματος.

⁶ *To be accepted as arbit-*

trator. Cf. Thucyd. iv. 83, 'Ετοῖμος δὲν Βρασίδα μέσῳ δικαστὴ ἐπιτρέπειν, and just below, οὔτε δικαστὴν ἔφη τῷ σφετέρῳ διαφορῶν ἀγαγεῖν. Or turn by "required them (ἀξιῶ) if they had any charge against (ἔγκαλω) the Tarentines, &c."

⁷ *Make amends, &c.* Use δίκας δοῦναι, or cf. Thucyd. i. 38, Καὶ φασι δὴ δίκη πρότερον ἐθελῆσαι κρίνεσθαι.

⁸ *War must decide.* Take the phrase Τὰ πρὸς ἀλλήλους (διαφορὰ) διαλύεσθαι (Isocr. 48).

⁹ *The hostile armies, &c.* Turn by "when they were at the river Siris, the consul, &c." Cf. Thucyd. vii. 35, 'Ως ἐγένοντο ἐπὶ τῷ Τλίᾳ ποταμῷ.

on the banks of the Siris, where the consul was compelled,¹ by fear of scarcity among his troops, to force a battle. The Romans fought like lions; but the cavalry of Pyrrhus, and his elephants,² the formidable aspect of which terrified the Romans, decided the day; the Romans took to flight, and perhaps not one of them would have escaped, had not a wounded elephant, in his fury, turned against his own men and stopped their pursuit. Pyrrhus³ took the enemy's camp without resistance: he had, indeed,⁴ gained a complete victory. On the following day⁵ he visited the field of battle, and seeing the bodies of the Romans, all of whom had fallen with their faces towards the enemy, he exclaimed, "With such soldiers the world were mine; and it would belong to the Romans if I were their commander." But the best part of his own men had fallen; and to those who congratulated him on his victory, he replied,⁶ "One more such victory, and I shall be obliged to return to Epirus without a single soldier."—

SCHMITZ.

¹ *By fear of scarcity.* Cf. Thucyd. iv. 6, Ἐσκάνιζον τροφῆς τοῖς πολλοῖς.

² *The formidable aspect.* Cf. Thucyd. ii. 98, Ο δὲ ἄλλος δμιλος πλήθει φοβερώτατος ἡκολούθει. In Thucyd. iv. 126, Ἐργῳ μὲν βραχὺ δν, δψει δὲ καὶ ἀκοῇ κατασπέρχον, there seems some doubt as to the real meaning.

³ *Took the enemy's camp, &c.* Cf. Thucyd. ii. 81, Νομίσαντες

δν τὴν πόλιν ἔλειν καὶ αὐτῶν τὸ ἔργον γενέσθαι.

⁴ *Gained a complete victory.* Use Παρὰ πολὺ νικᾶν.

⁵ *He visited the field, &c.* Cf. Herod. vii. 238, Διεξήγε διὰ τῶν νεκρῶν, or use Τὴν τῆς μάχης χώραν ἐπελθεῖν.

⁶ *One more such victory, &c.* Turn by "conquering again in such a battle (*νικᾶν μάχην*), he should sail home one out of many" (*εἰς ἐκ πλεόνων*).

XXVIII.

There he cast anchor, and, ¹to prooue the affections of the people, sent some of his men to land, making great ²boasts of the power that was to follow. The Kentish men perceiving that Perkin was not followed by any English of name or accompt, and that his forces consisted but of strangers borne, and most of them base people and freebooters, ³fitter to spoyle a coast than to recouer a kingdome: resorting vnto the principall gentlemen of the countrie, ⁴professed their loyaltie to the king, and desired to bee directed and commanded for the best of the king's service. The gentlemen entring into consultation, directed some forces in good number ⁵to shew themselves vpon the coast; and some of them to make signes, ⁶to entise Perkins' souldiers to land, as if they would ioyne with them; and some others to appeare from some other places, and ⁷to make semblance as if they fled from them, the better to encourage them to land. But Perkin (who by ⁸playing

¹ To prooue the affections, &c. Turn by "To prove how they were in point of good will." Cf. Thucyd. vii. 2, 'Ως εἰχον τάχους.

² Boasts of the power, &c. Cf. Thucyd. iv. 126, Οἱ τοιοῦτοι δχλοι . . . τὸ ἀνδρεῖον μελλήσει ἐπικομποῦσιν.

³ Fitter to spoyle, &c. Cf. Xen. Anab. ii. 3, 13, Οὐκ δὲ ὡρα οὐα ἄρδειν τὸ πεδίον. Cf. Thucyd. iv. 56, τὴν παραθαλάσσιον δηοῦσι.

⁴ Professed their loyaltie to, &c. Cf. Demosth. p. 243, Καὶ

εἴνοιας ἃς ἔχων διατελεῖ εἰς τε τοὺς Ἑλληνας.

⁵ To shew themselves. Cf. Herod. ii. 146, Εἰ φανεροὶ ἐγένοντο ἐν τῇ Ἑλλάδι.

⁶ To entise Perkins' souldiers, &c. Use ἐπάγουμαι, or προσάγομαι, and ὡς with the future participle.

⁷ To make semblance as if, &c. The construction of Προσποιεῖσθαι is with a noun, as προσποιεῖσθαι ὁργήν, or the infinitive, προσποιεῖσθαι ὁργίζεσθαι.

⁸ Playing the prince. Use

the prince, or else ¹ taught by Secretarie Frion, had learned thus much, that people vnder command doe vse to consult, and after to march in order, and rebells contrariwise ² runne upon an heade together in confusion) considering the delay of time, and obseruing their orderly ³ and not tumultuary arming, doubted the worst.—BACON.

XXIX.

We were riding together to Richmond in a party, ⁴ many of whom might be called sensible men. ⁵ The sky was beautifully clear, and not obscured by a cloud in any part. Of a sudden, the count, raising his eyes to heaven, exclaimed, “Good heavens! what do I see? ⁶ May a merciful Providence avert this omen!” Those who were riding nearest to the count asked him what he saw; upon which he replied, “Do you not see that enormous dragon, with fiery horns and circling tail?” ⁷ As they declared that they could not see it, he begged them to look more attentively; and pointing with his finger, he showed

‘Τποκρίνεσθαι τὸν βασιλέα ορ τὸ
βασιλικόν (Arist.).

¹ Taught by, &c. Cf. Arist. N. Eth. ii. 4, Καὶ ἀπὸ τύχης καὶ ἄλλουν ὑποθέμενου.

² Runne upon an heade, &c. Use Συντρέχοντες θορυβεῖν or θορυβεῖσθαι.

³ And not tumultuary. Cf. Thucyd. vi. 37, Καὶ ἐκ σκηνιδίων καὶ ἀναγκαῖς παρασκευῆς.

⁴ Many of whom, &c. Use Αὐδρες οὐ φαῦλοι ὄντες.

⁵ The sky was beautifully

clear, &c. Cf. Herod. vii. 37, Οὗτ' ἐπινεφέλων ὄντων αἰθρίας τε τὰ μάλιστα.

⁶ May a merciful Providence, &c. Cf. Herod. i. 207, Ἐπεὶ μὲ Ζεὺς ἔδωκέ τοι τὸ σφάλμα ἀποτρέψειν, or Plato, Euthyd. p. 283 E, Σοὶ εἰς κεφαλὴν, ὡς ἐγὼ τόνδε βουλοίμην ἀν ἔξολωλέναι.

⁷ As they declared, &c. Cf. Thucyd. viii. 27, Οὐκ ἔφη οὐτὸς ποιήσειν τοῦτο, for the position of the negative with φημί.

them the exact spot where the phenomenon might be seen. They still declared themselves unable to see it, till at last one of them, not wishing ¹ to be thought unable to see it, declared that he saw it too. One after another followed his example, and at length the strange appearance was declared to be ² distinctly visible to all. Within three days the story was noised abroad throughout England, and there was no lack of inquiries into the ³ design of so strange an appearance in the heavens.

XXX.

(CLASSICAL TRIPoS, 1836.)

Thus Xenophon at that time was very young, and never had seen the wars before, ⁴ neither had any command in the army, but only followed the war as a volunteer, ⁵ for the love and conversation of Proxenus, his friend. He was present when Falinus came in with a message from the Great King to the Grecians, after that Cyrus ⁶ was slain in the field, and they, a handful of men, left to themselves in the midst of the king's territories, ⁷ cut off from their

¹ To be thought unable. Cf. Thucyd. vi. 13, "Οπως μὴ δόξει μαλακὸς εἶναι.

² Distinctly visible. Use 'Εν καταφανεῖ εἶναι.

³ Design of, &c. Cf. Τὸ μὲν τῆς Τηθύος οὐκ ἐννοῶ τί βούλεται, or βούλεται εἶναι is common.

⁴ Neither had any command Cf. X. in Anab. iii. 1, 4. "Ος οὔτε στρατηγὸς οὔτε λοχαγὸς,

οὔτε στρατιώτης ἀν συνηκολούθει.

⁵ For the love and conversation. Turn by "as being eager to associate and converse with, &c." (συνεῖναι τε καὶ διαλέγεσθαι).

⁶ Was slain in the field. Cf. Xen. Anab. i. 8, 27, Καὶ ἐνταῦθα μαχόμενοι διοσοι μὲν ἀπέθανον, &c.

⁷ Cut off from their country.

country by many navigable rivers and many hundred miles. The message importuned that they should deliver up their arms and ¹ submit themselves to the king's mercy. ²To which message before answer was made, divers of the army conversed familiarly with Falinus, and amongst the rest, Xenophon happened to say, “Why, Falinus, we have now but these two things left—our arms and our virtue; and if we yield up our arms, how shall we make use of our virtue?” Whereto Falinus, smiling on him, said, ³“If I be not deceived, young gentleman, you are an Athenian, and I believe you study philosophy, and it is pretty that you say; but you are much abused if you think your virtue can withstand the king's power.” ⁴Here was the scorn: the wonder followed, which was that this young scholar, or philosopher, after all the captains were murdered in parley by treason, conducted those ten thousand foot through the heart of all the king's high countries, from Babylon to Grecia, in safety, in despite of all the king's forces, to the astonishment of the world, and the encouragement of the Grecians in times suc-

Cf. Thucyd. vi. 97, “Οσ ἀπέχει τῶν Ἐπικολῶν ἐξ ἣ ἐπτὰ σταδίους. Turn by “many chiliads of stadia,” and cf. Xen. Anab. ii. 1, 11, Καὶ ποταμῶν ἐντὸς ἀδιαβάτων, supplying γενέσθαι.

¹ Submit themselves, &c. Cf. Herod. i. 210, ‘Εγώ τοι παρδίδωμι χρῆσθαι αὐτῷ τοῦτο δ τι σὺ βούλεαι.

² To which message, &c. Cf.

Thucyd. vi. 58, ‘Ἐπὶ τοὺς πομπέας πρότερον ἢ αἰσθέσθαι αὐτοὺς ἔχωρησε.

³ If I be not deceived. Cf. Plato, Gorg. 461 D, Εἴ τι ἐγὼ καὶ Γοργίας . . . σφαλλόμεθα, σὺ παρὼν ἐπανόρθου. In all this piece “the king” is βασιλεύς, the Persian king.

⁴ Here was the scorn, &c. Cf. Thucyd. vii. 75, Καὶ καταμεμψίς σφῶν αὐτῶν πολλὴ ἦν.

ceeding to make invasion upon the kings of Persia, as was afterwards purposed by Jason the Thessalian, attempted by Agesilaus the Spartan, and achieved by Alexander the Macedonian,¹ all upon the ground of the act of that young scholar.

XXXI.

(ST. JOHN'S COLL., CAMBRIDGE, 1849.)

When as therefore Darius² had wearied himself and wasted his provisions in those desolate regions, wherein he found neither ways to direct him, victuals to refresh him, nor any houses, fruitful trees, or living creatures, nor anything at all,³ which either he himself might make use of, or by destroying it might grieve his enemies, he began to perceive his own folly,⁴ and the danger into which it had brought him.⁵ Yet, setting a good face upon a bad game, he⁶ sent brave messages to the Scythian, bidding him to cease his flight, and either⁷ to make trial of his

¹ All upon the ground, &c. Cf. Thucyd. iii. 10, Παραδείγμασι τοῖς προγιγνομένοις χρώμενοι.

² Had wearied himself. Xenophon uses ἀποκάμνειν μηχανώμενον, and Plato has the word absolutely.

³ Which either he himself, &c. If in a relative sentence there are two verbs requiring different cases, often the possessive pronoun is used with the second verb. Cf. Plato, Euthyd. 301, Ἀρ' οὖν ταῦτα ἡγεῖ σὰ εἰναι, ὅν δὲ ἄρξῃς καὶ ἔξῃ σοι αὐτοῖς χρῆσθαι.

⁴ And the danger, &c. Cf. Thucyd. iv. 85, Κίνδυνόν τε τοσόν δε ἀνερρίψαμεν.

⁵ Yet, setting a good face. Turn by Ἄλλὰ καὶ ὡς, and “not a whit the more being disheartened,” and use ἐς ἀπορίαν καταστῆναι.

⁶ Sent brave messages, &c. Cf. Herod. i. 69, Κροῖσος μὲν δὴ ταῦτα δι' ἀγγέλων ἐπεκρυκένετο.

⁷ To make trial of. Cf. Thucyd. vii. 21, Ναυμαχίας ἀπόπειραν λαμβάνειν, and ιέναι οὖν ἐκελεύειν ἐς τὴν πεῖραν τοῦ ναυτικοῦ.

valour and fortune in plain battle, or, if he acknowledged himself the weaker, then to yield by fair means and become his subject, giving him earth and water, which the Persians used to demand as ¹ a sign that all was yielded unto them. To this challenge the Scythian returned an hieroglyphical answer, sending a bird, a frog, a mouse, and five arrows, which dumb show Darius ² interpreting by his own wish, thought that he did yield all ³ the elements wherein those creatures live, and his weapons withal into his hands. But Gobryas, one of the seven princes who had slain the Magi, construed their meaning aright, which was thus: ⁴ O ye Persians, get ye wings like birds, or dive under the water, or creep into holes in the earth, for else ye shall not escape our arrows. And this interpretation was soon verified by the Scythians themselves, who assailed the Persian camp, ⁵ drove the horsemen into the trenches, and vexed the army with continual alarms day and night — were so fearless of ⁶ this great

¹ *A sign that all was yielded.* Turn by “which the Persians were in the habit of demanding from those who yielded.” Cf. Xen. Anab. iv. 1, 17, Καὶ μὲν εἰ ὑφῆσθμεθα καὶ ἐπὶ βασιλεῖ γενησθμεθα. Below, for an *hieroglyphical answer*, perhaps “answering as by riddles (ἐσ δι' αἰνιγμάτων), sent, &c.,” would do.

² *Interpreting by his own wish.* Turn by “thinking what he wished was also the case.”

³ *The elements wherein those*

creatures. Cf. Herod. ii. 68, “Ατε δὴ ὁν ἐν ὕδατι δίαιτα ποιεύμενον: just before he uses διατρίβω in the same meaning.

⁴ *O ye Persians, get ye wings.* Cf. Demosth. p. 745, Εἰ οὖν μὴ τιμωρήσεσθε τούτους οὐκ ἀν φθάνοι τὸ πλῆθος τούτοις τοῖς θηρίοις δουλεῦον.

⁵ *Drive the horsemen.* Cf. Thucyd. vi. 70, Καὶ ἐσβαλόντες ἐς τοὺς διπλίτας εἰ τίνας προδιώκοντας ἴδοιεν, ἀνέστελλον.

⁶ *This great monarch, &c.* This will be conveyed sufficiently by using βασιλεύς

monarch, and so little regarded him, that within his hearing, and even in his sight, they did not forbear the pastime of coursing a hare, which they had started by chance.

XXXII.

¹ The Areiopagus ² had repaired to the general assembly to give its opinion respecting the project of a citizen named Timarchus, who was soon after ³ proscribed for the depravity of his manners. Autolycus addressed them in the name of the whole court. This senator, educated in the simplicity of ancient times, ⁴ and a stranger to the shameful abuse to which the most ordinary terms of conversation are now perverted, ⁵ suffered a word to drop from him, which, ⁶ misconstrued from its real sense, ⁷ admitted of an allusion to the licentious life of Timarchus.

without an article, as the great Persian king. Below, for *did not forbear*, &c., turn by “having started (*ἀναστῆσαι*) . . . were not reluctant (*ἀποκνεῖν*) to hunt it in sport (*ὡς μετὰ παιδίας*).”

¹ *The Areiopagus.* Use ἡ ἐξ Ἀρείου πάγου βουλή. The form *Ἀρειόπαγος* does not seem good.

² *Had repaired . . . to give its opinion.* Πρόσοδον ποιεῖσθαι πρὸς τὸν δῆμον is used by Æschines. Also cf. Herod. i. 40, “Εστι τῇ με νικᾶς γνώμην ἀποφαίνων. In Attic writers the middle is more common in this sense. Plato uses the verb without *γνώμην*, in the same meaning, Phædo, p. 274 E.

³ *Proscribed for the depravity, &c.* Cf. Herod. vii. 231, “Οὐειδός τε εἶχε καὶ ἀτιμίην, πάσχων δὲ τοιάδε ἡτίμωτο.

⁴ *And a stranger to, &c.* Cf. Plato, Apol. 17 D, ‘Ατεχνῶς οὖν ξένως ἔχω τῆς ἐνθάδε λέξεως.

⁵ *Suffered a word, &c.* Cf. Thucyd. iv. 133, “Ἐλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα.

⁶ *Misconstrued from, &c.* Cf. Thucyd. iii. 82, Καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν ὄνομάτων ἐσ τὰ ἔργα ἀντῆλλαξαν τῇ δικαιώσει.

⁷ *Admitted of an allusion.* Use αἰνίττεσθαι ορ ὑποσημαίνειν. Cf. Plato, Rep. p. 332 B, Ήνιξατο δρα ἡν δέγω τό δίκαιον δ εἴη.

The whole assembly ¹ applauded him in a transport, and Autolycus, astonished, assumed a severer countenance. ² After a moment's pause, he attempted to proceed ; but the people, putting an arch construction on the most innocent expressions, never ceased to interrupt him by a confused noise and immoderate bursts of laughter. A distinguished citizen now rising, exclaimed, “Are not you ashamed, Athenians, to be guilty of such indecency in presence of the Areiopagus?” The people answered ³ that they felt all the veneration due to the majesty of that tribunal, but that there were circumstances in which it was impossible ⁴ to restrain themselves within the bounds of decorum.

XXXIII.

Cleomenes ⁵ was distinguished among his contemporaries for his cultivated mind ; he had been well trained in philosophy and in literature. ⁶ The great influence of the Stoic philosophy had been extended to him also. ⁷ He surrounded himself with

¹ *Applauded him, &c.* Cf. Plato, Euthyd. 276 B, ‘Ανεθορύβησάν τε καὶ ἐγέλασαν οἱ ἐπόμενοι.

² *After a moment's pause.* Cf. Herod. i. 132, ἐπισχὼν δὲ δλίγον χρόνον. Below, for *putting an arch construction on*, use ἐπὶ τὸ γελοῖον ἐκλαμβάνειν.

³ *That they felt, &c.* Compare Herodotus' phrase, Κατ' ἀξίαν ἐκάστου ἀδικήματος.

⁴ *To restrain themselves within, &c.* Cf. Thucyd. i. 71;

Μέχρι μὲν οὖν τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτής.

⁵ *Was distinguished among.* Cf. Plato, Apol. 35 B, “Οτι οι διαφέροντες Ἀθηναλων εἰς ἀρετὴν, &c. For “cultivated mind,” cf. Gorg. 486 C, Πραγμάτων δὲ εὐμουσίαν ἀσκει.

⁶ *The great influence, &c.* Turn this by Τὰ τῶν ἐκ τῆς στυᾶς φρονεῖν.

⁷ *He surrounded, &c.* Turn after Xenoph. Anab. i. 9, 19, Εἰ δέ τινα δρόη δεινὸν δύτα, observing the optative, and

illustrious men of talent and of cultivated and philosophical minds. Sphærus of Olbia, in particular, was about his person from his youth,¹ and appears to have had great influence upon him.² He was altogether a very different man from what might have been expected from his Spartan education, and from the age in which he lived.³ There is a statement concerning his domestic life, which is certainly true, and makes him appear in a very amiable light.⁴ He understood his position, and, comparing the nullity of a Spartan prince with the greatness of the Macedonian sovereigns, he saw that the character of Sparta⁵ could be restored by nothing but the abandonment of all pomp and splendour, and⁶ by personal qualities. He was a refined man, though not without the severity of a Spartan. His intercourse and conversation are described as very graceful; he had personally not many wants, and lived in the greatest frugality, but when strangers visited him, he treated each according to his own customs.⁷ He

then uses μεταπέμπομαι, and τούς τε ἄλλους καὶ Σφαῖρον.

¹ And appears to have had. Cf. Thucyd. i. 138, 'Αφικόμενος δὲ γίγνεται παρ' αὐτῷ μέγας.

² He was altogether, &c. Turn by "from what he practised differently to his contemporaries (*παρά*), no one would suspect that he was brought up at Sparta, &c."

³ There is a statement concerning. Turn by "but from what we know concerning his family matters (*τὰ οἰκεῖα*), he appeared, &c."

⁴ He understood his, &c. Use Ξυνειδέναι αὐτῷ δυτι; or ὅν οἶος ἦν. For the next words, "the nullity of, &c." turn by "knowing that the ruler . . . was a mere nothing (*ἐν οὐδενὸς μέρει εἶναι*) compared to, &c."

⁵ Could be restored by, &c. Turn by "would recover their former . . . by nothing but . . ."

⁶ By personal qualities. Use τὰ οἰκοθεν ὡς δεῖ παρέχεσθαι.

⁷ He won the hearts, &c. Cf. Herod. viii. 87, 'Απ' ὅν εὑδοκίμησε μᾶλλον ἔτι παρὰ βασιλέα.

won the hearts of all the Greeks¹ by his wit, the cheerfulness of his conversation, and by his personal character.

XXXIV.

By the decree of the Senate,² which was brought by the ten commissioners, peace was granted to Philip on the following terms:—All the Greeks, both in Europe and Asia, were to be free, and governed by their own laws,³ but with one very important exception. The districts subject to Philip, and⁴ the towns held by his garrisons, were to be delivered up to the Romans before the next Isthmian games.⁵ Yet this exception again was so qualified, that several towns were named which he was immediately to evacuate, and to⁶ restore to absolute freedom. Within the same time, Philip was to surrender all the Roman prisoners and deserters, and all his ships of war, except five boats and his state galley,

¹ *By his wit, &c.* Turn by “by his good character (*εὐφυία*) and wit in conversation with his companions, &c.” Use *δσα χαριεντιζόμενος διελέγετο.*

² *Which was brought, &c.* Cf. Herod. vii. 8, “Οσ ἀν δὲ ἔχων ἦκη παρασκενασμένον στρατόν, &c., and observe that in this construction *ἔχων* often is separated from the word it really governs.

³ *But with one very important, &c.* Turn by “except that, which was not least important, if any town, &c.” Cf. Demosth. p. 142, Τοῦ μηδὲν

τῶν δεύτερων ποιεῖν πλὴν εἰ φθονοῦμεν. *Πλὴν* and *πλὴν δτι* are also common.

⁴ *The towns held by his garrisons.* Cf. Demosth. p. 289, Πόλεις ἃς μὲν ἐμφρούρους ποιεῖ. For *The next Isthmian games* use τὰ Ἰσθμια τὰ ἥδη ἐφεστῶτα.

⁵ *Yet this exception again was so, &c.* Turn by “Yet even so there were several towns he was, &c.” Cf. Thucyd. i. 44, Ἐδόκει γὰρ δὲ πόλεμος καὶ ὡς ἔσεσθαι.

⁶ *Restore to absolute freedom.* Cf. Thucyd. i. 122, Οὐκ ἄλλο τι φέρουσαν ἢ ἄντικρυς δουλείαν.

¹ a huge and useless vessel; and he was to pay one thousand talents, ² one half immediately, and the rest by instalments in ten years. The articles, according to Polybius, ³ diffused universal joy throughout Greece, except among Ætolians; ⁴ they alone complained that the liberty announced by the decree was a mere name, destitute of reality. Polybius ⁵ attributes these complaints to their resentment, yet he admits that they were not without plausibility; ⁶ and though the sagacity of the Ætolians may have been quickened by their disappointment, it is probable that their suspicions were shared by many who had not the courage to express them. ⁷ They

¹ *A huge and useless vessel.* Either do this literally, or copy Herodotus' phrase, *μέγα συντριβή μητρία*, for a monstrous boar.

² *One half immediately.* Cf. Thucyd. viii. 8, *Αἱ ἡμίσειαι τῶν νεῶν*, for the usual construction with *ἡμίσυς*. Also cf. Herod. ii. 149, *'Η δὲ τότε ἐσ τὸ βασιλήϊον καταβάλλει ἐπ' ἡμέραν ἐκάστην τάλαντον.* “By instalments” is *κατὰ χρόνους*.

³ *Diffused*, &c. Use the phrase *περιχαρής ἐπὶ τινι* or *τινὶ* alone.

⁴ *They alone complained.* Turn by “cried down the liberty (saying) that it was, &c.” Use *καταβοᾶν*, and cf. Thucyd. viii. 78, *Ἄλλως δύομα καὶ οὐκ ἔργον*.

⁵ *Attributes these complaints to, &c.* Cf. Plato, Phæd. 116 C, *Οὐ καταγνώσυμαί γε σοῦ διερ τῶν ἄλλων καταγιγνώσκω*.

⁶ *And though the sagacity, &c.* Turn by “if the Ætolians

disappointed saw more than others, yet, &c.” Cf. Thucyd. iv. 18, *Ἀπὸ δὲ τῶν ἀεὶ ὑπαρχόντων γνώμη σφαλέντες*, the usual form being *γνώμης*. Below, turn *it is probable, &c.*, by “it is likely that others, sharing the suspicion, did not dare to speak out (*παρηστάδεσθαι*).”

⁷ *They observed that, &c.* Turn this by the infinitive depending on the verb “suspected.” Cf. Thucyd. iv. 97, *Ἐλεγε τὰ παρὰ τῶν Βοιωτῶν δτι οὐ δράσειαν . . . πᾶσι γὰρ εἶναι καθεστηκός*, &c. The main verbs will therefore be in the infinitive, but the subsidiary verbs, strictly requiring to be put in the optative, being in the Oratio Obliqua, may be put partly in the subjunctive, if any word like *δσος*, *ἄν*, *ἴγα*, &c., be used, or in the indicative after *δτι*, *ῶς*, &c., in the sense of “that.” I advise any one who is doing this piece to read

observed that, since the towns which Philip was to set at liberty were named, it was clear that those which he was to deliver up to the Romans were not included in the same class, or to enjoy the same freedom. It was therefore evident that ¹ the fetters of Greece were not to be unlocked, but only to be transferred to the grasp of a stronger hand. Polybius, with a breach of candour into which he is often betrayed by his ill-will towards the Ætolians, treats these objections as mere verbal cavils and exaggerations.—THIRLWALL'S *Greece*, Vol. viii. p. 315.

XXXV.

² But recrimination and regret were speedily stifled by the magnitude of the impending danger. The victorious enemy ³ might soon be expected from Sicily before Piræus, while the Peloponnesians prosecuted the war with renewed ardour and ⁴ redoubled forces both by sea and land, aided by the revolted subjects of the commonwealth. And there were neither troops ⁵ on the muster-rolls, nor ships and stores in the arsenals, to replace what had been lost. ⁶ The treasury was drained, and most of the sources

over Thucyd. iv. 97, 98, and 99.

¹ The fetters of Greece were not to be unlocked. Note here the use of δῆθεν. Cf. Thucyd. iv. 99, Οὐδὲ αὐτὸν ἐσπένδοντο δῆθεν ὑπὲρ τῆς ἔκείνων, made terms, to use their phrase, &c.

² But recrimination, &c. Turn by “but the danger appearing great and all but present (δσον οὐ παρών) stopped those, &c.”

³ Might soon be expected, &c. Cf. Herod. vi. 6, Ἐπὶ δὲ Μίλητον αὐτὴν ναυτικὸς πολλὸς ἦν στράτος προσδόκιμος.

⁴ Redoubled forces. Use διπλασίως παρεσκευασμένοι.

⁵ On the muster-rolls. Cf. Thucyd. viii. 24, Τῶν δπλιτῶν ἐκ καταλόγου ἀναγκαστούς.

⁶ The treasury was drained, &c. Turn by “there was neither money in the treasury,

from which it had hitherto been supplied were now likely to fail. On every side ¹ the prospect was gloomy, no less than the retrospect was painful; ² yet though scarcely a ray of hope was visible, the strong heart of the people, which had sustained it in so many desperate conflicts, did not sink even now; and with a ³ spirit worthy of the best days of the Persian wars, they applied themselves to examine their wants and their resources, and to prepare, as well as they could, for the new emergency. It was necessary to procure timber for the building of a new navy, to raise funds for fitting it out. The utmost vigilance was requisite to keep down the disposition to revolt among their allies, more particularly in Eubœa, ⁴ on which their very subsistence might sometimes depend. The indispensable service of the State ⁵ demanded the retrenchment of all superfluous expenses.

—THIRLWALL's *Greece*, Vol. iv. p. 2.

nor did they know (*εἰχον*) how it was to be procured."

¹ *The prospect was gloomy.*
Cf. Thucyd. viii. 1, Ἐπὶ τῷ γεγενημένῳ φόβῳ τε καὶ κατάπληξις μεγίστη δὴ περιειστήκει.

² *Yet though scarcely a ray,* &c. Turn by "yet, as before when involved in misfortunes (*ξυμφορᾶς περιτυγχάνειν*), although they did not think they ought to give in." Use ἔνδιδόναι, or ἐσ ἀθυμίαν καταστῆναι.

³ *Spirit worthy of the best.*

See on Exercise LVIII. on "when he is lowest."

⁴ *On which their very subsistence, &c.* Turn by "lest perchance they should be oppressed with famine." Cf. Thucyd. ii. 13, Μὴ πολλάκις τοὺς ἄγρους αὐτοῦ παραλίπῃ καὶ μὴ δηώσῃ.

⁵ *Demanded the retrenchment.* Cf. Thucyd. viii. 4, Εἴ πού τι ἔδόκει ἀχρεῖον ἀναλίσκεσθαι ξυστελλόμενοι ἐσ εὐτέλειαν, μάλιστα δὲ τὰ τῶν ξυμμάχων διασκοποῦντες.

XXXVI.

(TRINITY COLLEGE, CAMBRIDGE, 1841.)

¹ In this manner the fight began, the king's forces pressing with their utmost vigour ² those four ways up the hill, and the enemy as obstinately defending their ground. ³ The fight continued with very doubtful success till ⁴ towards three of the clock in the afternoon, when word was brought to the chief officers of the Cornish that ⁵ their ammunition was spent to less than four barrels of powder, ⁶ which (concealing the defect from the soldiers) they resolved could only be supplied with courage; therefore, ⁷ by messengers to one another they agreed to advance ⁸ with their full bodies without making any

¹ *In this manner the fight,* &c. Cf. Thucyd. v. 70, Καὶ μετὰ ταῦτα ἡ ξύνοδος ἦν, Ἀργεῖοι μὲν . . . ἐντόνως καὶ ὀργῇ χωροῦντες.

² *Those four ways.* Cf. Thucyd. vi. 42, Καὶ τρία μέρη νείμαντες ἐν ἑκάστῳ ἐκλήρωσαν, used of the generals. Or use τετραχῆ.

³ *The fight continued with very doubtful success.* Cf. Thucyd. i. 105, Καὶ μάχης γενομένης ἰσορρόπου, and iv. 134, Καὶ ἀγχωμάλου τῆς μάχης γενομένης.

⁴ *Towards three of the clock.* Cf. Herod. viii. 8, Περὶ δείλην πρωτῆν γενομένην. Larcher makes δείλη ὁψίη, in c. 9, mean three o'clock, but it seems to be rather "late in the afternoon."

⁵ *Their ammunition was*

spent to less, &c. Use the same form as Thucyd. v. 1, Αἱ σπονδαὶ διελέλυτο μέχρι Πυθίων: "The sulphur had been expended up to about four barrels." Or turn by the phrase ἢ τι ἡ οὐδὲν περιεῖναι οἱ περιγίγνεσθαι.

⁶ *Which, concealing the defect,* &c. Turn by "When then (for they did not intend to tell the soldiers) it was resolved, &c."

⁷ *By messengers to one another.* Cf. Thucyd. ii. 11, Καὶ τὰ παραγγελλόμενα ὀξέως δεχόμενοι. Xenophon uses ἀλλήλοις διακελεύεσθαι in the sense of cheering each other on. Turn by "they used messages, &c. to the effect that it is necessary, &c."

⁸ *With their full bodies, &c.* Cf. Thucyd. v. 71, Διὰ τὸ φοβου-

more shot till they ¹reached the top of the hill, and so might be upon even ground with the enemy, wherein the officers' courage and resolution was so well seconded by the soldiers that they began to get ground in all places, and the enemy, in wonder of the men who ²outfaced their shot with their swords, to quit their post.

XXXVII.

Ellesmere. ³Forgive me for interrupting; but is that Machiavelli's ⁴chief view of Fortune, namely, that it depends upon the disposition of the fortunate falling in with the temper and the circumstances of the times?

Milverton. Yes, with this exception that it is better to be impetuous than cautious, because Fortune is a woman, and therefore friendly to the young, who with audacity command her. ⁵And I think he would go so far (in which I do not at all agree with him) as to maintain that despotism could not arise except in a corrupt State. I think it right to tell

μένους προστέλλειν τὰ γυμνὰ ἔκαστον, speaking of their edging away to cover their unprotected side. For "sparing their fire" use τῶν μολυβδίδων φείδεσθαι (Xen. Anab. iii. 3, 17).

¹ Reached the top of the hill. Cf. Thucyd. iv. 128, Βρασίδας δὲ ὡς τῶν μετεώρων ἀντελάβετο.

² Outfaced their shot with their swords. Turn by "having swords, disregard their shot." Cf. Thucyd. iv. 5, Οἱ δὲ ἐν δλιγωρίᾳ ἐποιοῦντο.

³ Forgive me for interrupting. Turn by "if I do not act clownishly (ἀγροικότερον) in interrupting."

⁴ Chief view of Fortune. Turn by "does he define fortune up to this point, if the fortunate, &c." (μέχρι τοῦδε εἰ, &c.)

⁵ And I think he would go. Turn by "he (οὗτος μὲν) would raise a doubt that . . . but I do not agree." Use ἀμφισβητεῖν ὡς οὐκ, &c.

you this, as my argument hereafter would ¹ rather go to prove the contrary. And as you have interrupted me here, I may as well mention to you that ² I shall not go into any arguments against despotism, founded on the rights of man. That branch of the subject has often been discussed. We know nearly all that can be said about it; and I would rather consider the matter in a practical point of view, taking things as they are before us. ³ It is only at rare intervals that these abstract questions, about the rights of man and the like, have any great effect upon the world.

XXXVIII. (a.)

(ST. JOHN'S COLLEGE, CAMBRIDGE, 1837.)

When all was got ready for the departure, silence was proclaimed by the sound of the trumpet; and, after a pause, the solemn prayers for a prosperous voyage were offered, not separately, as usual, ⁴ in each galley, but pronounced by a herald, and repeated simultaneously through the fleet; ⁵ and the chorus of supplication was swelled by the voices of

¹ Rather go to prove the contrary. Use περιστῆναι ἐς τὸ ἔνδυντιον.

² I shall not go, &c. Turn this by "I shall not cry down despotism, on the ground that it is not in accordance with, &c." Below, for branch of the subject, either use τοῦτο τὸ χωρίον, or turn by "many have written about this."

³ It is only at rare, &c. Turn this by "for that the abstract

rights to which men have a claim (αὐτὰ τὰ δίκαια) should exert influence (φοκήν ξχειν), this is very rare" (σπανιάτατον).

⁴ In each galley. Compare, for this, such phrases as Herod. vi. 79, "Αποινά ἔστι δέο μνέαι κατ' ἄνδρα, &c.

⁵ And the chorus of supplication, &c. Cf. Anab. iii. 2, 9, Συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις Θεοῖς.

the multitude, both of citizens, and—if there were any who wished well to Athens—of foreigners on shore. At the same time, in every ship, ¹ libations were poured, both by officers and men, from vessels of gold and silver. When these rites were ended, and the pæan was sung, the armament moved slowly out of the harbour ² in a column, which broke up ³ as soon as it got to sea; and it then ⁴ pushed across the gulf with all the speed each galley could make, to Ægina, and thence pursued its voyage to Corcyra.

XXXVIII. (b.)

Porus himself, mounted upon an elephant, ⁵ had both directed the movements of his forces and gallantly taken part in the action. ⁶ He had received a wound in his shoulder—⁷ his body was protected by a corslet of curious workmanship, which was proof against all missiles—yet, unlike Darius, as

¹ *Libations were poured.* Use σπένδω, for the middle σπένδομαι seems employed chiefly, if not entirely, in the sense of concluding a truce, as τὰ μὲν σπενδόμενοι τὰ δὲ πολεμοῦντες, Thucyd. i. 18.

² *In a column.* Cf. Thucyd. ii. 90, Ἰδόντες δὲ κατὰ μίαν ἐπὶ κέρως παραπλέοντας . . . ὡς εἶχε τάχους ἔκαστος.

³ *As soon as it got to sea.* Cf. Thucyd. viii. 16, Καὶ μετεωρισθεὶς ἐν τῷ πελάγει φυγὴν ἐποιεῖτο, and viii. 10, Καὶ μίαν μὲν ναῦν μετέωρον ἀπολλύασι.

⁴ *Pushed across the gulf.* Cf. Thucyd. vi. 44, Ἐκ τῆς Κερ-

κύρας ξυνδιέβαλλε τὸν Ἰόνιον κόλπον.

⁵ *Had both directed, &c.* Turn this by “both himself took part . . . and commanded the others.” Either use ἀνδρεῖα ἔργα ἀποδεξασθαι, or παρέχειν ἑαυτὸν ἀνδρεῖον.

⁶ *He had received a wound.* Cf. Herod. vi. 5, Τιτρώσκεται τὸν μηρὸν ὑπό τευ τῶν Μιλησίων.

⁷ *His body was protected, &c.* Turn by “for a corslet warded off any dart, if it fell on him, from, &c.” Ἀρκεῖν τινί τι is the usual construction; but Sophocles (*Ajax*, 727) has Οὐκ ἀρκέσοι τὸ μὴ οὐ θαυεῖν.

long as any of his troops kept their ground, he would not retire from the field. When, however, he saw all dispersed, he too turned his elephant to flight. ¹ He was a conspicuous object, and easily overtaken; and Alexander, who had observed and admired the courage he had shown in the battle, was desirous of saving his life, and sent Taxiles to summon him to surrender. But the sight of his old enemy only roused his indignation; Taxiles ² could not gain a hearing for his message, and ³ narrowly escaped a wound. Alexander, nevertheless, continued to send messengers after him, and at length, hopeless of escape, and ⁴ worn with fatigue and thirst, he yielded to the persuasions of Meroes, an Indian, one of his favourites, alighted from his elephant, and, after having slaked his thirst, permitted himself to be led into the conqueror's presence.—THIRLWALL, Vol. vii. p. 22.

XXXIX.

(CHANCELLOR'S MEDALS, 1844.)

We are contrariwise of opinion, that he which will perfectly recover a sick and restore a diseased body

¹ *He was a conspicuous, &c.*
Use φανερὸς ἦν εἰσιδεῖν; and cf. Thucyd. iii. 11, Μᾶλλον ἐφόδῳ ή ἵσχυος τὰ πράγματα ἐφαίνετο καταληπτά.

² *Could not gain a hearing.*
Use λόγου τυγχάνειν, or turn the sentence “he did not only fail to persuade him, but, &c.” Observe that οὐχ δπως is often put for “not only not,” as De-

mosth. p. 331, Οὐχ δπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσας σεαυτὸν κατὰ τοντων πολιτεύει.

³ *Narrowly escaped.* Cf. Isocr. p. 388 E, Παρὰ μικρὸν ἥλθεν ἀποθανεῖν, or use Μικρὸν ἐκφεύγειν τὸ or τοῦ μή with the infinitive.

⁴ *Worn with fatigue, &c.*
Cf. Thucyd. ii. 49, Τῇ δίψῃ ἀπανστῷ ξυνεχόμενος.

unto health, must not endeavour so much to bring it to ¹ a state of simple contrariety, as of fit proportion in contrariety unto those evils which are to be cured. He that will take away extreme heat by setting the body in the extremity of cold, shall undoubtedly remove the disease, ² but together with it the diseased too. The first thing, therefore, in skilful cures is the knowledge of the part affected ; the next is the evil which doth affect it; ³ the last is not only of the kind but also the measure of contrary things whereby to remove it.

XL.

(CLASSICAL TRIPoS, 1837.)

⁴ It was very strange that ⁵ upon such an accusation, maintained with so slender evidence, men that had well deserved of their country should be overthrown. But their enemies had so incensed the rascal multitude, ⁶ that no one durst absolve them,

¹ A state of simple contrariety. Turn by “ how the body may come round to the absolutely (ἀπλῶς) opposite, but may be as is proper with relation to, &c.” Cf. Thucyd. iv. 12, Ἐσ τοῦτο περιέστη η τύχη.

² But together, &c. Use Οὐ μόνον . . . ἀλλὰ καὶ αὐτὸν τὸν νοσοῦντα.

³ The last is not only, &c. Turn by “ not only the opposites themselves, but how far one ought to use them.” Use δπως χρηστέον αὐτοῖς.

⁴ It was very strange, &c.

The verb θαυμάζω can take ὡς, δτι, or δπως, if a fact really occurred, and ει, if the fact is not positively stated to occur.

⁵ Upon such an accusation, &c. Cf. Thucyd. vi. 29, Βουλόμενοι ἐκ μείζονος διαβολῆς αὐτὸν ἀγωνίσασθαι. For the next words, “ maintained, &c.,” cf. ii. 41, Καὶ οὐ δὴ τοὺς ἀμδρτυρόν γε τὴν δύναμιν παρασχόμενοι.

⁶ That no one durst, &c. Ωστε takes an infinitive or an indicative in different senses. The infinitive points out that

save only Socrates, the wise and virtuous philosopher, whose voice in this judgment was not regarded. Six of them were put to death, of whom one had ¹ hardly escaped drowning, and was with much ado ² relieved by other vessels in the storm; but the captains who were absent escaped; for when the fury of the people was overpast, ³ this judgment was reversed, ⁴ and the accusers called into question for having deceived and perverted the citizens. Thus ⁵ the Athenians went about to free themselves from the infamy of injustice, but the divine justice was not asleep, nor would be so deluded.

XLI.

(CLASSICAL TRIPoS, 1847.)

After ⁶ bidding adieu to her mourning attendants, with a sad heart and ⁷ eyes bathed in tears, Mary

the consequence might, under the circumstances, follow: the indicative, that it did actually, as a matter of fact, follow. Πολλὰς ἀλπίδας ἔχω ἀρκουντῶς δρεῖν ὥστ' ὑμᾶς μὴ ἀπολειφθῆναι τῶν πραγμάτων, and Οἱ Λακεδαιμόνιοι εἰς τοῦτο ἀπληστίας ἥλθον διστοσέοντες αὐτοῖς ἔχειν, &c., boing the two forms.

¹ Hardly escaped drowning. Cf. Xen. Anab. i. 8, 2, Μικρὸν δέσφυγε τὸ μὴ καταπετρωθῆναι.

² Relieved by other vessels, &c. Cf. Thucyd. viii. 8, Αἱ μὲν νῆσοι ἀπέρασσαι ἐς τὸ πέλαγος, χειμασθεῖσαι καὶ ἐς τὸν Ἐλλήσποντον διασωθεῖσαι.

³ This judgment was reversed. Cf. Thucyd. iii. 40,

Διαμάχομαι μὴ μεταγγῶναι ὑμᾶς τὰ δεδογμένα.

⁴ And the accusers called, &c. Cf. Thucyd. iv. 123, Ἐστιν δὲ ἐνέκαλει τοῖς Ἀθηναῖοις παραβαίνειν τὰς σπουδάς, and Xen. Anab. vii. 7, 44, Αὐτοὶ δὲ ἐνεκάλουν ἐμοὶ ὡς μᾶλλον μέλλοι μοὶ δπῶς, &c.

⁵ The Athenians went about. Turn by “The Athenians exerted themselves, being anxious not to be ashamed of injuring, &c.” Cf. Thucyd. i. 128, Κριθεὶς δπ’ αὐτῶν ἀπελύθη μὴ ἀδικεῖν.

⁶ Bidding adieu. Take the usual phrases χαίρειν κελεύω σοι, or λέγω, or προσειπεῖν τινα χαίρειν.

⁷ Eyes bathed in tears. The

left that kingdom, the short but only scene of her life in which fortune smiled upon her. While the French coast ¹ continued in sight, she intently gazed upon it; and musing ² in a thoughtful posture ³ on that height of fortune whence she had fallen, and presaging, perhaps, the disasters and calamities which embittered the remainder of her days, she sighed often, and cried out, “Farewell, France! farewell, beloved country, which I shall never more behold.” ⁴ Even when the darkness of the night had hid the land from her view, she would neither retire to the cabin nor taste food; but commanding a couch to be placed on the deck, she there waited for the day with the utmost impatience. Fortune soothed her on this occasion: the galley ⁵ made but little way during the night. In the morning the coast of France was still within sight, and she continued ⁶ to feed her melancholy with the prospect; and as long as her eyes could distinguish it, to utter ⁷ the same tender expressions of regret.—ROBERTSON’S *Scotland*, Vol. i. Book ii.

passive of δακρύω, in the perfect, is used in the sense of bedewed with tears, just like κεκλαυμένος.

¹ *Continued in sight.* Use ἐν καταφανεῖ εἶναι; or cf. Herod. v. 106, Ἐμεῦ ἐξ ὀφθαλμῶν σφι γενομένου ποιῆσαι τῶν πάλαι ἡμερον εἶχον.

² *In a thoughtful posture,* &c. Cf. Herod. i. 3, Ἡσαν δὲ ἐν φροντίδι ἀμφότεροι ἀλλήλων πέρι.

³ *On that height, &c.* Notice

the double repetition of οἷος in the same clause, as in Soph. Elect. 751, Οἳ ἔργα δράσας οὐα λαγχάνει κακά, also a prose use.

⁴ *Even when the darkness,* &c. Cf. Thucyd. iv. 134, Καὶ ἀφελομένης νυκτὸς τὸ ἔργον.

⁵ *Made but little way.* Use βραχύ προϊέναι τοῦ πλοῦ.

⁶ *To feed her melancholy.* Cf. Thucyd. iii. 82, Ἐτοῖμοι ἦσαν τὴν αὐτίκα φιλονεικίαν ἐκπιμπλάναι.

⁷ *The same tender expres-*

XLII.

Belisarius accordingly invested it both by sea and land, and ¹ obtained, by capitulation, a castle serving as an outwork to the suburbs. Meanwhile, a deputation from the Neapolitans endeavoured ² to dissuade him from his enterprise. Their spokesman, whose name was Stephen, ³ represented that the native inhabitants were withheld by the Gothic soldiers from displaying their feelings in his favour, and that these soldiers, having left behind them, ⁴ at the mercy of Theodotus, their wives, their children, and their property, ⁵ could not surrender the city without incurring the certain vengeance of the tyrant.

⁶ “And what benefit,” he added, “could ensue to the imperial army from our forcible subjection? Should you succeed in your subsequent attempts

sions, &c. Turn by “as if overcome with regret ($\pi\delta\theta\varphi\ \phi\acute{e}r\epsilon\sigma\theta\alpha i$) she continued uttering the same words.”

¹ *Obtained by capitulation.* Cf. Thucyd. ii. 100, “Αλλα ἄττα χωρία δμολογίᾳ προσχωροῦντα. For “outwork” use προτείχισμα.

² *To dissuade him.* Cf. Herod. vii. 17, ‘Ο δποτπεύδων Σέρξεα στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα.

³ *Represented that, &c.* For the turn of this sentence and what follows, cf. Thucyd. iv. 97, “Ἐλεγεν δτι οὐ δικαίως δράσειαν παραβαίνοντες τὰ νόμιμα τῶν Ἑλλήνων, πᾶσι γὰρ εἶναι καθεστηκός, &c.; where the construction with δτι

merges in the infinitive without δτι.

⁴ *At the mercy of Theodotus.* Turn this by “which Theodotus will treat ($\chi\rho\hat{\eta}\sigma\theta\alpha i$) as he thinks proper.”

⁵ *Could not surrender, &c.* Cf. Xen. Anab. iii. 1, 13, Τί ἔμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ὑβριζόμενους ἀποθανεῖν.

⁶ *And what benefit, he added.* Turn this, as before in the Oratio Obliqua, “what benefit could ensue if they themselves were subjected,” and so on to the end. When the orator speaks of his own party, use σφεῖς or αὐτοῖς; when of the others, ἐκεῖνοι. Observe the sentence (Thucyd. iv. 98),

upon the capital,¹ the possession of Naples will naturally, and without effort, follow that of Rome; should you, on the contrary, as is not improbable, be worsted, your conquest of this city would be useless, and its preservation impossible.”² “Whether or not,” replied the Roman general, “the siege I have undertaken be expedient, is not for the citizens of the invested city to determine; but it is on the situation of your own affairs,³ and the alternatives now offered to you, that I desire your deliberation.”

—MAHON.

XLIII.

You must know,⁴ there are two kinds of combatting or fighting; the one by right of the laws, the other merely by force. That first way is proper to men, the other is also common to beasts; but because the first many times suffices not,⁵ there is a necessity to make recourse to the second; wherefore it behoves a prince to know how⁶ to make good use

Ἐφασαν οὐδὲν οὗτε τοῦ λοιποῦ
ἔκόντες βλάψειν, οὐδὲ γὰρ τὴν
ἀρχὴν ἐσελθεῖν ἐπὶ τούτῳ ἀλλ᾽
Ινα ἐξ αὐτοῦ τοὺς ἀδικοῦντας
μᾶλλον σφᾶς ἀμύνωνται.

¹ *The possession of Naples, &c.* Turn by “succeeding . . . they would also take, &c.” Cf. Thucyd. ii. 81, ‘Ενθυμισαν αὐτοβοεῖ ἀν τὴν πόλιν ἔλειν.

² “Whether or not,” replied, &c. Still continue the same construction as before: “he answered that, with respect to the present matter, whether it is right or not, it was not their business, &c.”

³ *And the alternatives, &c.* Turn by “but about your affairs, which of the two courses (*διπότερον*) appears best, &c.”

⁴ *There are two kinds, &c.* Cf. Arist. N. Eth. i. 4, Ἀρκτέον μὲν οὖν ἀπὸ τῶν γνωρίμων, ταῦτα δὲ διττῶς, τὰ μὲν γὰρ, &c.

⁵ *There is a necessity to make recourse.* Use Πρός τι καταφεύγειν (Plato, Phædo, 244 E).

⁶ *To make good use of.* Cf. Thucyd. vi. 17, Ἀποχρήσασθε τῇ ἐκατέρου ἡμῶν ὀφελείᾳ.

of that part which belongs to a beast, as well as that which is proper to a man. ¹ This part hath been covertly shown to princes by ancient writers, who say that Achilles and many others of those ancient princes were entrusted to Chiron the centaur, to be brought up under his discipline: ² the moral of this, having for their teacher one that was half a beast and half a man, was nothing else, but that it was needful for a prince to understand how ³ to make his advantage of the one and the other nature, ⁴ because neither could subsist without the other.

XLIV.

When the soul has made its escape through the lips or the wound, ⁵ it is not dispersed in the air, but preserves the form of the living person. ⁶ But the face of the earth, lighted by the sun, is no fit place for the feeble joyless phantom. ⁷ It protracts its

¹ *This part hath been covertly, &c.* Cf. Plato, Rep. p. 332 B, Ήντικατο ἄρα τὸ δίκαιον δὲ εἴη.

² *The moral of this, &c.* Turn by “But the having . . . amounts to this . . . that, &c.” Cf. Thucyd. vi. 36, Καὶ αὗται αἱ ἀγγελίαι τοῦτο δύνανται, &c. For “half-man and half-beast” cf. Plato, Rep. p. 477 A, Οὐ μεταξὺ δὲ κέοιτο τοῦ εἰλικρινῶς ὅντος καὶ τοῦ αὖ μηδαμῆ ὕντος;

³ *To make his advantage.* Cf. Plato, Kep. 606 B, “Οτι ἀπολαύειν ἀνάγκη ἀπὸ τῶν ἀλλοτρίων εἰς τὰ οἰκεῖα. Τινός and ἐκ τινος are also used after this verb.

⁴ *Because neither could sub-*

sist, &c. Turn this by &s with a participle; cf. Demosth. p. 14, Ἀπεβλέψατε τρὸς ἀλλήλους ὡς αὐτὸς μὲν ἔκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα.

⁵ *It is not dispersed.* Use διαλυθεῖσαν οὔχεσθαι, or ἀποταμένην.

⁶ *But the face of the earth.* Turn by “but the upper earth, . . . is not fit for . . . to dwell in.” Cf. Herod. vi. 102, Καὶ ἦν γὰρ δὲ Μαραθῶν ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιπεύσαται.

⁷ *It protracts its unprofitable.* Cf. Eurip. Orest. 205, “Απεβίοτος ἐσ τὸν αἰὲν ἐλκω χρόνον.

unprofitable being in the cheerless twilight of the nether world, a shadow of its former self,¹ and pursuing the empty image of its past occupations and enjoyments.² Orion is engaged in chasing the disembodied beasts which he had killed on the mountains,³ over the asphodel meadows. Minos is busied⁴ in holding mock trials, and dispensing his rigid justice to a race that has lost all power of inflicting wrong. Achilles retains his ancient pre-eminence among his dead companions,⁵ but he would gladly exchange the unsubstantial honour, even if it were to be extended to the whole kingdom of spirits, for the bodily life of the meanest hireling.⁶ Nothing was more remote from Homer's philosophy than the notion that the soul, when lightened from its fleshy incumbrances,⁷ exerted its intellectual faculties with the greatest vigour. On the contrary,⁸ he represents it as reduced by death to a state of senseless imbe-

¹ *And pursuing the empty.* Turn by "whatever it did and enjoyed ($\epsilon\bar{v} \pi\acute{a}\sigma\chi\omega$), even now as in a vision entirely occupied with these." Cf. the phrase *οὐκ ὄντας ἀλλ' ὄντας*, "no vision but a reality." For "entirely occupied," see on Exercise LIII.

² *Orion is engaged.* See on *ἀντίκα* on Exercise LXXXIX.

³ *Over the asphodel meadows, &c.* Cf. Odyss. xi. 572, *Ὦρίωνα εἰσενόησα θῆρας δμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα τοὺς αὐτὸς κατέπεφνεν ἐν ὕρεσσιν.*

⁴ *In holding mock trials.* Turn by *δυόματι ἀλλως δικάζειν*,

and cf. Herod. i. 97, *Τῶν ἔωντοῦ ἔξημεληκότα τοῖσι πέλασ δι' ἡμέρης δικάζειν.*

⁵ *But he would gladly exchange.* Turn this by "he would gladly choose in preference to this, to be a hireling." Use *έλεσθαι ἀντί* with a genitive case, and cf. Odyss. iv. 489, *Βουλοίμην καὶ ἐπάρουρος ἐών θητεύμενος ἀλλοφ.*

⁶ *Nothing was more remote,* &c. Cf. Xen. Mem. i. 262, *Πλεῖστον ἀπέχειν τοῦ ποιεῖν.*

⁷ *Exerted its intellectual.* Use *ἐπὶ πλέον τῷ νῷ χρῆσθαι.*

⁸ *He represents it as, &c.* Use *ἀτεχνῶς ἐσ τὸ μηδὲν ἴσχύειν καθεστάγαι.*

cility. “Alas!” exclaimed Achilles, when the spirit of Patroclus had vanished, “even in Hades there remains a ghost, and an image of the dead, but the mind is altogether gone.”

XLV.

(CLASSICAL TRIPoS, 1848.)

In a democracy,¹ where the right of making laws resides in the people at large,² public virtue or goodness of intention is more likely to be found than either of the other qualities of government. Popular assemblies³ are frequently foolish in their contrivance, and weak in their execution, but generally mean to do the thing that is right and just,⁴ and have always a degree of patriotism or public spirit. In aristocracies there is more wisdom to be found than in the other frames of government, being composed, or intended to be composed, of the most experienced citizens;⁵ but there is less honesty than in a republic, and less strength than in a monarchy. A monarchy is, indeed, the most powerful of any;⁶ for

¹ Where the right of, &c. Cf. Thucyd. iv. 20, Καταλύσεως δὲ γιγνομένης ἡς νῦν ὑμεῖς τὸ πλέον κύριοί ἔστε. To make laws is νόμους θέσθαι, with reference to their enactment by the people.

² Public virtue, &c. Use ἡ πρὸς τὰ κοινὰ ἀρετὴ. For “goodness of intention,” cf. Thucyd. iv. 81, Προὐθυμήθησαν δὲ καὶ οἱ Χαλκιδῆς ἄνδρα, &c.

³ Are frequently foolish, &c. Cf. Thucyd. ii. 61, Ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν ἀξινωτε.

⁴ And have always a degree, &c. Cf. Thucyd. i. 28, ‘Ως οὐ μετὸν αὐτοῖς Ἐπιδάμνου. There is a different construction in v. 47, Τὸ ίσον τῆς ἡγεμονίας μετεῖναι πάσαις ταῖς πόλεσιν.

⁵ But there is less honesty. Cf. Herod. iii. 102, Αἱ γάρ σφι κάμηλοι ἵππων οὐκ ἥσσοντες ἐς ταχύτητά εἰσι.

⁶ For by the entire conjunction, &c. Turn this as follows, “for the legislative, &c. . . . being united (*eis ēn ξυνιέναι*) the prince (*βασιλεύς*, not

by the entire conjunction of the legislative and executive powers, all the sinews of government are knit together and united in the hands of the prince; but then there is imminent danger of his ¹ employing that strength to improvident or oppressive purposes.

XLVI.

(GONVILLE AND CAIUS COLLEGE, 1848.)

² A man that hath no virtue in himself ever enviieth virtue in others: for men's minds will either feed upon their own good, or upon others' evil, and who wanteth the one, ³ will prey upon the other; and ⁴ whoso is out of hope to attain another's virtue, will seek ⁵ to come at even hand, by depressing another's fortune. A man that is busy and inquisitive is commonly envious: ⁶ for to know much of other men's matters cannot be, because all that ado may concern his own estate; therefore, it must needs be that he ⁷ taketh a kind of play-pleasure in looking

ἄναξ, which is poetical), combining all the sinews, &c. . . . keeps them in hand." Cf. Thucyd. vi. 34, Χρυσὸν γὰρ . . . κέκτηνται δθεν δ τε πόλεμος καὶ τὰ ἄλλα εὐπορεῖ. Also ii. 13, Τά τε τῶν ξυμμάχων διὰ χειρὸς ἔχειν.

¹ Employing that strength. Cf. Demosth. p. 430, Τὸ πιστευθῆναι προλαβόντα εἰς τὸ μείζω δύνασθαι κακουργεῖν καταχρῆσθαι.

² A man that hath no virtue, &c. Cf. Thucyd. i. 28, Ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμιον.

³ Will prey upon, &c. Cf.

Plato, Gorg. 464 D, Τῷ δε ἀεὶ ἡδίστῳ θηρεύεται τὴν ἀνοιαν.

⁴ Whoso is out of hope. Cf. Thucyd. viii. 1, Ἀνέλπιστοι ἦσαν ἐν τῷ παρόντι σωθῆσεσθαι. Or see the remark on καταγιγνώσκω in a previous Exercise.

⁵ To come at even hand. Use τῶν ἴσων τυγχάνειν, or τὰ ἴσα φέρεσθαι.

⁶ For to know much, &c. Turn by "for a man cannot be so busy . . . as being himself likely to be benefited."

⁷ Taketh a kind of play-pleasure. Turn by "he views as

upon the fortunes of others; neither can he that
¹ mindeth but his own business find much matter for
envy, for envy is a gadding passion, and ² walketh
the streets, and doth not keep home. “Non est
curiosus, quin idem sit malevolus.”—BACON’s *Essays*.

XLVII.

Thus, upon an inquiry into the whole matter, they reckon that all our actions, and even all our virtues,
³ terminate in pleasure, ⁴as in our chief end and greatest happiness, and they call every motion or state, either of body or mind, in which nature teaches us to delight, a pleasure. And thus they cautiously limit pleasure only ⁵to those appetites to which nature leads us; for they reckon that nature leads us only to those delights to which reason as well as sense carries us, and by which we neither injure any other person, ⁶nor let go greater pleasure for it, and which do not draw troubles on us after them; but they look upon those delights which ⁷men, by a foolish though common mistake, call pleasure, ⁸as if

in a theatre,” or a similar phrase.

¹ *Mindeth but his own business.* Cf. Plato, Repub. p. 496 D, ‘Ησυχίαν ἔχων καὶ τὰ αὐτοῦ πράττων.

² *Walketh the streets, &c.* Use θυραυλεῖν.

³ *Terminate in pleasure.* See on Exercise LXXI. on “More than this,” &c.

⁴ *As in our chief end.* Cf. Arist. Nic. Eth. i. 1, Καλῶς ἀπεφήναντο τὰ γαθὸν οὐ πάντ

ἔφεσται.

⁵ *To those appetites, &c.* Use τὰ κατὰ φύσιν.

⁶ *Nor let go greater, &c.* Turn by “nor let go ($\pi\tau\omega\epsilon\sigma\thetaai$) other goods, greater, in order to secure those.”

⁷ *Men by a foolish, &c.* Turn by οἱ πολλοὶ οὐκ ὄρθως.

⁸ *As if they could change.* Cf. Thucyd. iii. 82, Καὶ τὴν εἰσθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐσ τὰ ἔργα ἀντῆλλαξαν τῇ δικαιώσει.

they could change the nature of things, as well as the use of words, as things that not only do not advance our happiness, but do rather obstruct it very much, because they do so entirely¹ possess the minds of those that once go into them with a false notion of pleasure, that there is no room left for truer and purer pleasures.

XLVIII.

(CLASSICAL TRIPoS, 1831.)

Zaragoza is not a fortified town: the brick-wall² which surrounded it was from ten to³ twelve feet high, and three feet thick, and in many places⁴ it was interrupted by houses, which formed part of the inclosure. The city⁵ had no advantages of situation for its defence. It stands in an open plain, which was then covered with olive-grounds, and is bounded

¹ Possess, &c. Cf. Herod. i. 3, Οἶκος μὲν πᾶς Ἀρπάγου κλαυθμῷ κατείχετο; and for the last words use ἔγχωρεῖν impersonally.

² Which surrounded it. Cf. Thucyd. iii. 18, Καὶ περιτειχίζουσι Μυτιλήνην ἐν κύκλῳ ἀπλῷ τείχει. Herodotus uses ἐλαύνειν τείχος in this sense: as in vi. 137, Μισθὸν τοῦ τείχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε ἐληλαμένου.

³ Twelve feet high. For the construction, cf. Herod. i. 178, Πεντήκοντα μὲν πηχέων ἐδν τὸ εὖρος, ὃψος δὲ διηκοσίων πηχέων.

⁴ It was interrupted, &c. Turn by “houses being built in . . . it was short of being

continuous.” Λείπειν, διαλείπειν, &c., in this sense take various constructions: ἡ πόλις μικρὸν ἀπέλιπε τοῦ μὴ ταῖς ἐσχάταις συμφοραῖς περιπεσεῖν, Isocr. Antid. 122; and again, Μήδων τις ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν, Xen. Cyrop. v. 1, 25. Also Τὸ πρῶτον ἀπεχθμενοι ὥστε μὴ ἐμβάλλειν τινί. Herodotus uses διαλείπομαι absolutely in the sense of being “interrupted” (vii. 40), Τῇ δὲ ὑπερημίσεες ἦσαν ἐνταῦθα διελέπειπτο.

⁵ Had no advantages, &c. Cf. Xen. Anab. ii. 3, 13, Οὐκ ἦν ὅρα οὐλα ἄρδειν τὸ πεδίον. Turn by “was not of the kind to hold out, if besieged.”

on either side by high and distant mountains ; ¹ but it is commanded by some high ground, called the Torrero, upon which there was a convent with some smaller buildings. During the night and on the following day, the enemy made an assault upon the city. A hospital, which was now filled with the sick and wounded, took fire, and was rapidly consumed. During this ² scene of horror, the ³ most intrepid exertions were made to rescue these helpless sufferers from the flames. No person thought of his own property or individual concerns; every one hastened thither. The women were eminently active, ⁴ regardless of the shot that fell around them, and braving the flames of the building. ⁵ It has often been remarked that the wickedness of women exceeds that of the other sex; for the same reason, when circumstances, forcing them ⁶ out of their ordinary nature, compel them to exercise many virtues, they display them in the greatest degree.

¹ *But it is commanded.* Cf. Thucyd. vi. 96, Χωρίου ἀποκρήμνου τε καὶ ὑπὲρ τῆς πόλεως εὐθὺς κειμένου; also in the same chapter, ἔξηρτηται γὰρ τὸ διλλο χωρίον. Turn by “high ground . . . lay above . . . so that it was open to attack.” Cf. Herod. i. 84, Τῇ ἦν ἐπίμαχον τὸ χωρίον τῆς ἀκροπόλιος. For “convent” use μοναχεῖον. Observe that the Greeks are fond of negative descriptions: οὐ μέγας for δλίγος, οὐκ ἀδόκιμος, οὐκ ἀξύνετος, &c.

² *Scene of horror.* Cf. Thu-

cyd. iii. 81, Πᾶσδε τε ἵδεα κατέστη θανάτου, using δεινότης for θάνατος.

³ *Most intrepid exertions.* Cf. Thucyd. ii. 2, “Ωστε εὐθὺς ἔργου ἔχεσθαι.

⁴ *Regardless of, &c.* Use τῶν ἀκοντίων εἴ τι ἐμπίπτοι ἀμελοῦσαι.

⁵ *It has often been remarked.* Use τὸ θρυλούμενον, or τὸ λεγόμενον, “as the proverb goes.”

⁶ *Out of their ordinary.* Cf. Thucyd. ii. 45, Τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χείροσι γενέσθαι.

XLIX.

¹ No sooner was the unjust condemnation of Socrates known through Greece, than a general indignation was kindled in the minds of good men, ² who universally regretted that so distinguished an advocate for virtue should have fallen a sacrifice to jealousy and envy. The Athenians themselves, so remarkable for their caprice, ³ who never knew the value of their great men till after their death, ⁴ soon became sensible of the folly, as well as criminality, of putting to death the man who had been ⁵ the chief ornament of their city and of the age, and turned their indignation against his accusers. Melitus was condemned to death, and Anytus, to escape a similar fate, ⁶ went into voluntary exile. To give a further proof of the sincerity of their regret, the Athenians for awhile ⁷ inter-

¹ *No sooner was, &c.* Turn this by “but when it had been noised about to every part of Greece, that &c.” Cf. Xen. Mem. i. 2, 37, Διετεθρύλητο ὡς, &c.

² *Who universally regretted, &c.* Turn by “who did not think it right that one who had particularly defended virtue, &c.” Cf. Herod. vii. 161, Οἱ Λάκων ἵκανός τοι ἔμελλε ζεσθαι καὶ ὑπὲρ ἀμφοτέρων ἀπολογεύμενος.

³ *Who never knew the value, &c.* Turn by “nor except when deprived of them, honouring their great men duly.” Cf. Thucyd. ii. 37, Κατὰ δὲ τὴν ἀξίωσιν ὡς ἔκαστος ἐν τῷ

εὖδοκιμεῖ.

⁴ *Soon became sensible, &c.* Use the common form καταγιγνώσκειν τινὸς κακίαν, ἀδικίαν, &c. There is a different construction in Thucyd. iii. 45, Οὐδεὶς πῶ καταγνοὺς ἔαυτοῦ μὴ περιέστηαι, &c.

⁵ *The chief ornament of their city.* Cf. the phrase Ἀτιμίαν, κάλλιστον δόνομα, &c. περιτθέναι τινί.

⁶ *Went into voluntary exile.* Turn by ἔφθασε φυγῶν, or the other form, φθάσας ἔφυγεν (Thucyd. v. 9).

⁷ *Interrupted public business.* Cf. Thucyd. v. 25, Καὶ ἐπὶ ἐξ ἔτη . . . ἀπέσχοντο μὴ . . . στρατεῦσαι.

rupted public business,¹ decreed a general mourning,² recalled the exiled friends of Socrates, and erected a statue to his memory in one of the most frequented parts of the city. His death happened in the first year of the ninety-sixth Olympiad, and in the seventieth year of his age. Socrates left behind him nothing in writing; but his illustrious pupils, Xenophon and Plato, have,³ in some measure, supplied this defect.

L.

The Athenian commanders, in the meantime,⁴ consulted both on the calamity which had befallen them and on the present general distress in the army. For they perceived that they were unsuccessful in their attempts, and that the soldiers were wearied with staying; for they were oppressed with disease from two causes, both from its being the season of the year in which men are most generally sick, and from the place in which they were encamped being marshy and unhealthy, and all other circumstances also appeared to them to be without hope. To Demosthenes, therefore,⁵ it appeared that

¹ Decreed a general mourning. Cf. Herod. ii. 1, Καὶ τοῖς ἄλλοισι προεῖπε πᾶσι πένθος τοιέεσθαι.

² Recalled the exiled friends. Cf. Med. 1015, Ἀλλούς κατάξω πρόσθεν ή τάλαιν' ἔγω.

³ In some measure supplied this defect. Thucyd. i. 97, Τοῖς πρὸ ἐμοῦ ἀπασιν ἐκλιπὲς τοῦτο τὸ χωρίον, in the same sense as here.

⁴ Consulted both on the calamity. Thucyd. vi. 46, Οἱ δὲ στρατηγοὶ πρὸς τὰ παρόντα ἔβουλεύοντο.

⁵ It appeared that they ought not to remain. For the position of the negative with δοκῶ (and λέγω, προσποιοῦμαι, ἀξιῶ, φάσκω, φημι), cf. Thucyd. vi. 48, Ἀλκιβιάδης δὲ οὐκ ἔφη χρῆγαι αἰσχρῶς καὶ ἀπράκτως ἀπελθεῖν.

they ought not to remain any longer, but, as he had intended when he ventured on the enterprise against Epipolæ, now it had failed, he gave his vote for departing without delay,¹ while the sea was yet practicable to be crossed, and they could manage to convey the army at least,² with the fresh accession of naval force. It was also, he said, more serviceable to the State to make war against those³ who were erecting fortresses against them in their country, than against Syracusans, whom it was no longer easy to subdue.

LI.

But these thirty, having so great power in their hands,⁴ were more careful to hold it than to deserve it by faithful execution of that which was committed to them. Therefore, they⁵ condemned to death such troublesome fellows as were odious to the city, though not punishable, therefore, by law; which proceeding was by all men highly approved, who considered their lewd condition, but did not, withal, bethink themselves how easy a thing it would be unto these thirty to take away the lives of innocents, by⁶ calling them disturbers of the peace, or what

¹ While the sea. Use ἔως ἔτι τὸ πέλαγος οἴδν τε περαιοῦσθαι.

² With the fresh accession of naval force. Cf. Thucyd. vii. 14, Εἰ δὲ προσγευθήσεται ἐν ἔτι τοῖς πολεμίοις.

³ Who were erecting fortresses against them. Cf. Thucyd. i. 122, Τπάρχουσι δὲ καὶ ἄλλαι δόσι πολέμου ἡμῖν καὶ ἐπιτειχισμὸς τῇ χώρᾳ.

⁴ Were more careful. Cf. Thucyd. i. 6, Οἶς τε ἐπιμελὲς εἴη εἰδέναι οὐκ ὀνειδιζόντων. Also ἐπιμελὲς ποιεῖσθαι is used.

⁵ Condemned to death. Cf. Thucyd. vi. 60, Τῶν δὲ διαφυγόντων θάνατον καταγγύοντες. Also Herod. iii. 27, Καὶ ὡς ψευδομένους θανάτῳ ἐζημίου.

⁶ Calling them disturbers, &c. Cf. Thucyd. iv. 123, Εστι

else they listed, when condemnation ¹ without trial and proof had been once allowed. Having thus plausibly entered into a wicked course of government, they thought it best to ² fortify themselves with a sure guard, ere they ³ broke out into those disorders which they must needs commit for the establishment of their authority.

LII.

(CLASSICAL TRIPoS, 1834.)

⁴ In these extremities, the perverse obstinacy of the Athenians was very strange, who, ⁵ leaving at their backs, and at their own doors, an enemy little less mighty than themselves, did yet send forth another fleet into Sicily, to invade a people no less puissant, which never had offended them. It often happens, indeed, that ⁶ prosperous events make foolish counsel seem wiser than it was, which came to pass many times among the Athenians, whose vain conceits ⁷ Pallas was said to turn into the

γὰρ & αὐτὸς ἐνεκάλει τοῖς Ἀθηναῖς παραβαίνειν τὰς σπουδὰς, and v. 46, Εἴ τέ τι ἄλλο ἐνεκάλουν.

¹ Without trial. Cf. Herod. iii. 80, Κτείνει τε ἀκρίτους.

² Fortify themselves, &c. Cf. Herod. i. 129, where he says, Περιβαλεῖν τὴν βασιληῖην τέως τῶν Μήδων.

³ Broke out into, &c. Use πλημμελεῖν, comparing Demosth. p. 279, ‘Τπὸ τῶν ἀσεβῶν Ἀμφισσέων τὸν θεὸν πλημμελούμενον.

⁴ In these extremities. Use ἐν ἀπόροις εἶναι (Xenoph. Anab. vii. 6, 11), or ἐς ἀπορίαν ἀφίχθαι, or ἐν ἀπορίᾳ ἔχεσθαι (Herod.).

⁵ Leaving at their backs. Cf. Thucyd. vi. 10, Φημὶ γὰρ ὅμᾶς πολεμίους πολλοὺς ἐνθάδε ὑπολιπόντας, &c.

⁶ Prosperous events, &c. Turn by “it happens that events prospering (εὖ προχωρεῖν) advisers gain a reputation beyond their deserts.”

⁷ Pallas was said. Cf. Thucyd. vii. 68, “Αμα δὲ ἐχθροὺς

best. But where unsound advice,¹ finding bad proof, is obstinately pursued, neither Pallas nor Fortune can be justly blamed for a miserable issue. This second fleet of the Athenians, which better might have served to convoy home the former that was defeated, after some attempts made to small purpose against the Syracusans, was finally (together with the other part of the navy, which was there before) quite vanquished and ² barred up into the haven of Syracuse, whereby the camp of the Athenians, utterly deprived of all benefit by sea, either for succour or departure, was ³ driven to break up and fly away by land, in which flight they were overtaken, routed, and quite overthrown, in such wise that ⁴ scarce any man escaped.

LIII.

(ST. JOHN'S CLASSICAL EXAMINATION, 1832.)

⁵ "The things that are now before us," said the princess, "require attention, and deserve it." ⁶ What

ἀμύνασθαι τὸ λεγόμενόν που ἤδιστον εἶναι, where *τὸ λεγόμενόν* is used absolutely, in the sense of "as the saying goes."

¹ *Finding bad proof.* Cf. Thucyd. i. 138, Μάλιστα δὲ ἀπὸ τοῦ πεῖραν διδοὺς ξυνετὸς φαίνεσθαι. The same writer uses ἐσ πεῖραν ἔρχεσθαι (ii. 41).

² *Barred up into the haven.* Cf. Herod. i. 80, Κατειληθέντες δὲ ἐσ τὸ τεῖχος ἐπολιορκέοντο ὑπὸ τῶν Περσέων, or use κατακλήσω.

³ *Driven to break up.* Cf. Herod. ix. 58, Ὡς χρεὸν εἴη

ἀναζεύξαντας τὸ στρατόπεδον. Thucyd. viii. 108, has ἀναζεύξας alone in this sense.

⁴ *Scarce any man escaped.* Cf. Thucyd. vii. 87, Κατὰ πάντα γὰρ πάντως νικηθέντες . . . πανωλεθρίᾳ δὴ τὸ λεγόμενόν καὶ πεζὸς καὶ νῆες καὶ οὐδὲν ὅτι οὐκ ἀπώλετο.

⁵ *The things that are now before us.* Cf. Thucyd. iii. 97, Τὴν δὲ ἐν ποσὶν ἀεὶ πειρᾶσθαι αἴρειν. Also Herod. iii. 79, Τινὰ τῶν Μάγων τὸν ἐν ποσὶ γινόμενον.

⁶ *What have I to do with,*

have I to do with the heroes or the monuments of ancient times—with times that never can return, and heroes whose form of life was different from all that the present condition of mankind requires or allows?"

"To know anything," returned the poet, "we must know its effects; to see men we must see their works, that we may learn what reason has dictated, or passion has incited, and find what are the most ¹ powerful motives of action. ² To judge rightly of the present, we must oppose it to the past; ³ for all judgment is comparative, and of the future nothing can be known. The truth is, that no mind is ⁴ much employed upon the present; recollection and anticipation fill up almost all our moments. Our passions are joy and grief, love and hatred, hope and fear. Of joy and grief the past is the object, and the future of hope and fear; even love and hatred respect the past, for the cause must have been before the effect."

&c. Cf. Plato, Apol. 36 C, οἱ ἐλθὼν μήτε ὑμῖν μήτε ἔμαυτῷ ἔμελλον μηδὲν δφελος εἶναι. There is a different construction in Repub. 530 C, 'Εάν τι ἡμῶν δφελος γίνωσκετῶν.

¹ Powerful motives. Turn by "aiming at which (<δέγεσθαι, or ἔφεσθαι) men are incited (<δρμηνται>) to do anything."

² To judge rightly, &c. Turn this as follows, "He who learns how the present stands with relation to . . . he if any one

(εἰ καὶ τις ἄλλος) would judge rightly."

³ For all judgment is comparative. Cf. Plato, Rep. 438 B, "Οσα ἔστι τοιαῦτα οἷα εἶναι τοῦ.

⁴ Much employed upon the present. Cf. Demosth. 380, 'Αλλ' οὐτως ἔκφρων ήν καὶ δλος πρὸς τῷ λήματι καὶ τῷ δωροδοκήματι. Also Plato, Repub. 585 A, Σφόδρα μὲν σύνονται πρὸς πληρώσει τε καὶ ἡδονῇ γίγνεσθαι. There is a use of πολὺς not unlike this in such phrases as πολὺν εἶναι ἐν φιλοσοφίᾳ, &c.

LIV.

(CHANCELLOR'S MEDALS, 1838.)

¹ A French governor is seldom chosen for any other reason than his qualification for his trust. ² To be a bankrupt at home, and so infamously vicious that he cannot be ³ decently protected in his own country, seldom recommends any man to a government of a French colony. Their officers are generally well versed either in war or trade, and ⁴ they are taught to have no expectation of honour or preferment but from the vigour and justice of administration. ⁵ Their great security is in the friendship of the natives, and to this advantage ⁶ they have certainly

¹ *A French governor.* Cf. Thucyd. i. 56, where the Potidaeans, a Corinthian colony, in alliance with Athens, are ordered *τοὺς ἐπιδημιουργοὺς ἐκπέμπειν καὶ μὴ δέχεσθαι οὓς κατὰ ἔτος ἔκαστον Κορίνθιοι ἐπεμπον.* 'Αρμοσταί is also used in the same way, Xen. Anab. v. 5, 19.

² *To be a bankrupt at home.* Cf. Demosth. p. 959, Οἱ ἔξεστησαν ἀπάντων τῶν ὄντων.

³ *Decently protected, &c.* Turn by "as to be unable, while remaining in the country, any how to be saved." Use *καὶ δικωστιοῦν σώζεσθαι*, and cf. Thucyd. i. 136, *Kai δ μὲν οὐκ ἔτυχεν ἐπιδημῶν.* The outline of the whole sentence might be "to be bankrupt, &c. . . . a man putting forward these claims (*παρεχόμενος*) would be slow to be appointed, &c." (*σχολῆ γε*).

⁴ *They are taught to have.* Turn by "they are aware that they will be honoured, &c." Cf. Plato, Apol. p. 21 B, Οὗτε μέγα οὖτε σμικρὸν ξύνοιδα ἐμαυτῷ σοφὸς ὅν: and with a different construction, 22 D, 'Εμαυτῷ ξυνήδειν οὐδὲν ἐπισταμένῳ. For "preferment" cf. Thucyd. ii. 37, 'Εσ τὰ κοινὰ . . . προτιμᾶται. "But" is *εἰ μὴ*, *ἐὰν μὴ*, or *δος μὴ* with a particle, as 'Ο νόμος οὐκ ἐὰν περὶ τῶν ἀτίμων λέγειν ἐὰν μὴ τῆς ἀδείας δοθεῖσης.

⁵ *Their great security.* Turn by "their great security (*τὸ δὲ βεβαιότατον*) is in, &c." Cf. Thucyd. ii. 44, for an anacolouthon worth imitating; *Tὸ δὲ εὐτυχὲς οἱ ἀν τῆς εὐπρεπεστάτης λαχωσι.*

⁶ *They have certainly.* Cf. Demosth. p. 74, Οὐδ' εἰ δίκαιος ἐστι ἀπολωλέναι.

an indisputable right; for ¹ it is the consequence of their own merit: for it is ridiculous to suppose that the friendship of nations, civil or barbarous, can be gained and kept but by kind treatment; and surely they who intrude themselves uninvited upon the territories of distant nations, should consider the natives worthy of common kindness, and ² be content to rob, without insulting them.

LV.

All history ³ is only the precepts of moral philosophy reduced into examples. ⁴ Moral philosophy is divided into two parts, ethics and politics; the first instructs us in our private offices of virtues, the second in those which relate to the management of the commonwealth. Both of these teach by argumentation and reasoning, which ⁵ rush, as it were, into the mind, and possess with violence; but history rather allures than forces us to virtue. ⁶ There

¹ *It is the consequence.* Cf. Plato, Apol. p. 31 B, Εἰ μέντοι τι ἀπὸ τούτων ἀπέλανον (or ἐκ τούτων).

² *Be content, &c.* Ἀγαπῶ and στέργω are used with a dative in this sense: sometimes with an accusative, or a participle. Cf. Plato, De Rep. p. 399 C, Καὶ τὰ ἀποβαίνοντα ἀγαπῶντα: and Hip. Maj. p. 295 B, Στέρξω οἷμαι ἔγώ τῇ ἐμῇ τυχῇ. Turn by "be content with not insulting while at the same time robbing."

³ *Is only the precepts.* Turn this by "is busy about the

same thing as moral philosophy, using examples." Πραγματεύεσθαι τι and περὶ τίνος are both used by Plato. For "moral philosophy" take Isocrates' form, ἡ περὶ τὰς ἔριδας φιλοσοφία.

⁴ *Moral philosophy, &c.* Turn by ἡ δὲ φιλοσοφία διττῶς λέγεται. Cf. Arist. N. Eth. i. 6, Δῆλον οὖν ὅτι διττῶς λέγοντ' ἀν τάγαθά.

⁵ *Rush, as it were, &c.* Turn by "with a certain rush and violence occupy (*κατέχειν*) the mind, &c."

⁶ *There is nothing of the*

is nothing of the tyrant in example, but it ¹ gently glides into us, is easy and pleasant in its passage, and, in one word, ² reduces into practice our speculative notions; therefore the more powerful the examples are, they are the more useful also; and by being more known, they are more powerful. Now unity, which is defined, is in its own nature more apt to be understood than multiplicity, which in some measure ³ participates of infinity. The reason is Aristotle's.—DRYDEN.

LVI.

(CLASSICAL TRIPoS, 1840.)

While such was our conduct in all parts of the world, ⁴ could it be hoped that any emigrant whose situation was not utterly desperate indeed, would join us, or that all who were lovers of their country, more than ⁵ lovers of royalty, would not be our enemies? ⁶ We have so shuffled in our professions, and have been guilty of such duplicity, that no descrip-

tyrant, &c. Use *μετεῖναι* impersonally, with its usual construction.

¹ *Gently glides, &c.* Cf. Plato, De Rep. p. 424 D, 'Ραδίως αὗτη λανθάνει παραδυομένη, and just afterwards ἀλλο γε ἡ κατὰ σμικρὸν εἰσοικισαμένη ἡρέμα ὑπορρέει, &c.

² *Reduces into practice.* Πρᾶξις (Arist. N. Eth. vi. 2) is contrasted with theory and production, and is the word here required.

³ *Participates of infinity.*

Cf. Arist. N. Eth. i. 2, Πρόεισι γὰρ οὕτω γ' εἰς ἄπειρον.

⁴ *Could it be hoped, &c.* Cf. Thucyd. vii. 46, 'Ως ἐν ἐλπίδι ὅν καὶ τὰ τείχη αἱρήσειν. 'Εχειν ἐλπίδα with an infinitive is used also (Herod. vi. 11). For "emigrants," use οἱ ἐκπεσόντες.

⁵ *Lovers of royalty.* Φιλοβασιλεύς and φιλοτύραννος are used in this sense.

⁶ *We have so shuffled, &c.* Cf. Thucyd. iv. 28, 'Ο Κλέων ὑπέφευγε τὸν πλοῦν καὶ ἔξαγε χώρει τὰ εἰρημένα.

tion of French ¹ will flock to our standard. ² It was a fatal error in the commencement of the war, that we did not state clearly how far we meant ³ to enter into the cause of the emigrants, and how far to connect ourselves with powers who, from their previous conduct, ⁴ might well be suspected of other views than that of restoring monarchy in France. ⁵ It may, perhaps, be said, that we could not be certain how far it might be proper ⁶ to interfere in the internal affairs of France; that we must watch events, and act accordingly; but ⁷ by this want of clearness with respect to our ultimate intentions, ⁸ we have lost more than any contingency could ever promise.

¹ *Will flock to our standard.*
Cf. Plato, Rep. 440 E, 'Εν τῇ τῆς ψυχῆς στάσει τίθεσθαι τὰ δπλα πρὸς τοῦ λογιστικοῦ.

² *It was a fatal error, &c.*
Cf. Thucyd. iii. 39, Ἡ σφαλέντι μηδὲν παθεῖν ἀνήκεστον. The usual pronoun for introducing a subject to be discussed next, is ἐκεῖνος. Cf. Dem. p. 32, Οὐ μὴν οὐδ' ἐκεῖνό γ' ὑμᾶς ἀγνοεῖν δεῖ δτι, &c.

³ *To enter into the cause of, &c.* Cf. Thucyd. iii. 74, Αἱ τε γυναικες αὐτοῖς τολμηρῶς ξυνεπελάθοντο. Ξυλλαμβάνεσθαι, or πόλεμον ξυνάρασθαι, will also do.

⁴ *Might well be suspected.*
Turn by "suspected as wishing something else than to, &c." Cf. Thucyd. vii. 77, Τὴν μεγάλην δύναμιν τῆς πόλεως καίπερ πεπτωκυῖαν ἐπανορθώ-

σοντες. In the same way ἀποκαθιστάναι is used.

⁵ *It may, perhaps, be said.*
See Exercise LXXVIII., on the way of introducing an objection, and replying to it.

⁶ *To interfere in the internal affairs.* Use the phrase in Demosth. ή οἰκεῖα τῶν Αθηναίων ἀρχή.

⁷ *By this want, &c.* Turn by "not showing before (προδηλοῦν), what we intended to effect at last (τελευτῶντες)."

⁸ *We have lost more, &c.*
Turn by "we have lost more than we could gain, even after entire success." Cf. Herod. iii. 14, Τὰ μὲν οἰκήια ἦν μέσω κακὰ ή δστε ἀνακλαίειν. Or "could gain by any contingencies" (ἐκ τῶν ποτε δυ γενομένων).

LVII.

(KING'S COLLEGE, 1843.)

The English ambassadors ¹ having repaired to Maximilian, did find his power and promise ² at a very great distance, he being utterly unprovided of ³men, money, and arms, for any such enterprise. For Maximilian, ⁴ having neither wing to fly on, for that ⁵his patrimony of Austria was not in his hands, his father being then living, and on the other side, ⁶his matrimonial territories of Flanders being partly in dowry to his mother-in-law, and partly not serviceable, in respect of the late rebellions, was thereby destitute of means to enter into war. The ambassadors saw this well, but wisely thought fit to advertise the king thereof, rather than to return themselves, till the king's further pleasure were known: the rather, for that Maximilian himself ⁷spake as great

¹ Having repaired to. Cf. Xen. Anab. i. 2, 4, Πορεύεται ὡς βασιλέα. This use of ὡς for πρὸς is restricted to persons usually; and the readings in Thucyd. vi. 36 and 103, ὡς τὴν Μίλητον and ὡς "Αβυδον, seem corrupt.

² At a very great distance. Cf. Thucyd. ii. 81, Διεῖχον δὲ πολὺ ἀπ' ἀλλήλων.

³ Men, &c. Σώματα is used in this sense by Demosthenes.

⁴ Having neither wing, &c. Turn by κατ' ἀμφότερα εἰς ἀπορίαν καταστῆναι. Cf. Demosth. p. 834, Πρὸς ἀμφότερα ἀπορῶ.

⁵ His patrimony of Austria,

&c. Turn by τὰ πρὸς τὴν ἔω χωρία, and for the usual word to express "inheriting," cf. Thucyd. i. 9, Τὴν βασιλεῖαν Ἀτρέα παραλαβεῖν.

⁶ His matrimonial, &c. Turn "Flanders" by ἡ Κελτική, or ἡ Βατανία. In a sentence of this kind, where several items are mentioned, the construction may be varied in the different clauses, as in Thucyd. vi. 1, Ἀπειροι δύτες τοῦ μεγέθους τῆς ρήσου, καὶ δτι . . . ἀνηροῦντο. Cf. also Demosth. p. 1014, Ἡ τε μήτηρ μου τάλαντον ἐπενεγκαμένη προῖκα.

⁷ Spake as great as ever. Cf. Thucyd. viii. 81, Ὄπερβάλλων

as ever he did before, and ¹ entertained them with dilatory answers, ² so as the formal part of their ambassage might well warrant and require their further stay. The king, hereupon, who doubted as much before, and saw through his business from the beginning, wrote back to the ambassadors, commanding their discretion in not returning, and willing them ³ to keep the state wherein they found Maximilian as a secret, till they heard further from him.

LVIII.

(BATTIE'S SCHOLARSHIP, 1831.)

Homer, like the ocean, is always great, even ⁴ when he ebbs and retires—even ⁵ when he is lowest, and loses himself most in narrations and incredible fic-

έμεγάλυνε τὴν ἑαυτοῦ δύναμιν,
and in the same chapter,
'Τπισχνεῖτο δ' οὖν τάδε μέγιστα
ἐπικομπῶν δ' Ἀλκιβιάδης.

¹ Entertained them, &c. Cf. Demosth. p. 102, Καὶ τοιούτους λόγους ἐξ ὧν ἀναβάλλουσι μὲν ὑμᾶς.

² So as the formal part. Turn by “the things wishing which, as they said, they came as ambassadors, supplied a ground for staying.” Cf. Thucyd. i. 127, Τοῦτο τὸ ἄγος οἱ Λακεδαιμόνιοι ἐλαύνειν ἐκέλευνον, δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, “avenging as they said, &c.” “To supply a ground,” is πρόφασιν ἔχειν (Xenoph. Cyrop. iv. 1, 27), or cf. Thucyd. ii. 87, Καὶ οὐκ ἐνδώσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι.

³ To keep . . . as a secret. Cf. Herod. vi. 94, Τὰ μὲν χρηστήρια . . . ἀπόρρητα ποιησάμενοι.

⁴ When he ebbs. Cf. Herod. viii. 129, Γίνεται ἀμπωτις τῆς θαλάσσης μεγάλη, and turn by, “When, an ebb occurring, he retires” (ἀπελθεῖν).

⁵ When he is lowest. Cf. Herodotus' use of the comparative and superlative to express this meaning: Αὐτὸς ἔωντοῦ βέει πολλῷ ὑποδεέστερος (ii. 25), and τῇ βαθυτάτῃ ἔστι ἡ λίμνη αὐτὴ ἔωντῆς, ii. 149. For “loses himself most,” use ἐπὶ τὸ μακρότατον ἐκβαίνειν. Just below, for “As instances &c.,” cf. Arist. N. Eth. i. 10, Μαρτυρεῖ δε τῷ λόγῳ καὶ τὸ νῦν διαπορηθέν.

tions. As instances of this, we cannot forget the descriptions of tempests, the adventures of Ulysses with the Cyclops, and many others. But though all this be old age, it is the old age of Homer; and it may be said, for the credit of these fictions, that they are beautiful dreams; or, if you will, the dreams of Jupiter himself. I spoke of the *Odyssey* only to show that the greatest poets, when their genius¹ wants strength and warmth for the pathetic, for the most part² employ themselves in painting the manners. This Homer has done, in³ characterising the suitors, and describing their way of life,⁴ which is properly a branch of comedy, whose business is to represent the manners of men.

LIX.

If 20,000 naked Indians were not able to resist the assaults of but 20 well-armed Spaniards,⁵ I see but little possibility for one honest man to defend himself against 20,000 knaves, who are all furnished,⁶ cap-a-pie,⁷ with the defensive arms of worldly prudence,

¹ Wants strength and warmth.
Cf. Thucyd. i. 70, Τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεῖ πρᾶξαι.

² Employ themselves in painting the manners. Cf. Plato, Repub. 567 A, Πρὸς τῷ καθ' ἡμέραν ἀναγκάζωται εἶναι.

³ Characterising the suitors.
Cf. Plato, Repub. 438 D, Οὐκοῦν ἐπειδὴ ποιοῦ τίνος, καὶ αὐτὴ ποιά τις ἔγένετο, i.e. itself became of a particular character.

⁴ Which is properly, &c. Cf.

Arist. Rhet. i. 2, Οἷον παραφυέστι τι τῆς διαλεκτικῆς συμβαίνει τὴν δητορικὴν εἶναι.

⁵ I see but little possibility.
Cf. Plato, Repub. p. 610 E, 'Οπότε γὰρ δὴ μὴ ἴκανὴ ή γε οἰκεῖα πονηρία . . . ἀπολέσαι ψυχὴν, σχολῆ τό γε ἐπ' ἄλλου ὀλέθρῳ τεταγμένον κακὸν ψυχὴν . . . ἀπολεῖ.

⁶ Furnished cap-a-pie. Cf. Herod. i. 60, Ταύτην τὴν γυναικα σκευάσαντες πανοπλίᾳ, &c.

⁷ With the defensive arms,

and the offensive, too, of craft and malice. ¹ He would find no less odds than this against him, if he have much to do in human affairs. The only advice, therefore, which I can give him, is to be sure not ² to venture his person any longer in the open field, to retreat and entrench himself, to stop up all avenues, and break down all bridges, against so numerous an enemy. The truth of it is, that a man in much business must either make himself a knave, ³ or else the world will make him a fool; and if the injury went no further than the being laughed at, a wise man would ⁴ content himself with the revenge of retaliation; but the case is much worse, for these ⁵ civil cannibals, too, as well as the wild ones, not only dance about such a taken stranger, but at last devour him.

&c. Turn this as follows, "armed with worldly prudence (*δεινότης*), so as to repel any one attacking (*ἐπιόντα ἀμύνεσθαι*), and craft, &c., with a view to assault others" (*ἐπιχειρεῖν*).

¹ *He would find no less odds, &c.* Cf. Thucyd. i. 77, *Kαὶ ἐλασσούμενοι γὰρ ἐν ταῖς ξυμβολαίαις πρὸς τὸν ξυμμάχους δίκαιοις.* Also Demosth. p. 306, 'Αλλ' ὅμως ἐκ τοιούτων ἐλαττώμάτων ἔγω μὲν συμμάχους μὲν ὑμῖν ἐποίησα.

² *To venture his person . . . in the open field.* Cf. Thucyd.

v. 65, *Kαὶ ἐν τῷ δμαλῷ τὴν μάχην ποιεῖσθαι.*

³ *Or else the world will make him a fool.* Cf. Herod. iii. 29, 'Ατέρ τοι ὑμεῖς γε οὐ χαίροντες γέλωτα ἐμὲ θήσεσθε.

⁴ *Content himself with the revenge of retaliation.* Cf. Herod. i. 18, *Οὗτοι δὲ τὸ δμοῖον ἀνταποδιδόντες ἐτιμώρεον*: also the similar form in iv. 119, 'Εκεῖνοι τὴν δμοῖην ὑμῖν ἀποδιδοῦσι. Also Soph. OEd. C. 1193, *Θέμις σέ γ' εἶναι κεῖνον ἀντιδρᾶν κακῶς.*

⁵ *Civil cannibals.* Use of *ἐν ταῖς πόλεσιν ἀνθρωποφαγοῖς.*

LX.

(TRINITY COLLEGE FELLOWSHIP, 1837.)

King Richarde thus ¹ beynge about Bristowe, than the state generally of all men in England began to murmure and to ryse one agaynst another, and mynstryng of justyce was clene stopped up in all courtes of England, whereof ² the valyaunt men and prelates who loved reste and peace, and were ³ glad to paye their duetyes, ⁴ were greatly abashed: for ⁵ there rose in the realme companyes in dyvers rowtes, keppynge the feldes and hygh ways, so that marchauntes durste nat ryde abrode to exercyse there marchaundyze for doute of robbynge, ⁶ and no man knewe to whome to complayne to do them ryght, reasone and justyce, whiche thynges were right prejudicall and dyspleasaunt to the good people of Englande. For it was contrary to their accustomable usage: for ⁷ all people, laborers and marchauntes, were wont to lyve in rest and peace; and to occupy their marchaundyze feasably, and the laborers to

¹ *Beynge about Bristowe.* Cf. Herod. v. 126, Καὶ ὁ στρατὸς αὐτοῦ πόλιν περικατήμενος, &c.

² *The valyaunt men.* Use of μάχιμοι, Herod. ii. 164.

³ *Glad to paye their duetyes.* Τελεῖν, or ὑποτελεῖν, for the verb, and τέλος, for the noun, are the proper words to express the regular home taxes; φορός, or the later σύνταξις, being the contribution from the allies to Athens, and εἰσφορά the extraordinary war-tax.

⁴ *Were greatly abashed.* Cf.

Herod. iii. 155, Δαρεῖος δὲ κάρτα βαρέως ἦνεικε. The usual construction is the accusative, but the dative is also used, Xen. Anab. i. 3, 3.

⁵ *There rose in the realme,* &c. Cf. Thucyd. ii. 21, Κατὰ ξυστάσεις τε γιγνόμενοι ἐν πολλῇ ἔριδι ἦσαν.

⁶ *And no man knewe.* Turn by, "And no man knew (ἔχω) whither turning he shall meet with justice" (τῶν δικαίων τυγχάνειν).

⁷ *All people . . . were wont*

labour their landes quietly. And then it was ¹ contrary, for when marchauntes rode fro towne to towne, and had outhere golde or sylver in their purces, it was taken fro them and fro other men and labourers out of their houses. These companyons wolde take whete, ootes, bufes, muttons, porkes, and the pore men durste speake no worde.

LXI.

Philopœmen ² applied the rights belonging to the league in their widest sense, and was determined ³ to reconquer Messenia by force of arms. He set out against the place ⁴ with cavalry, probably to relieve Corone; but he was ⁵ taken aback by an unfortunate accident, so that he ⁶ saw no way of escaping; yet he manœuvred so skilfully, that he saved the greater part of his troops from the defile; but he himself was wounded, taken prisoner, and ⁷ put to death by the Messenians with unpardonable cruelty: he was obliged to drink the hemlock in his seventieth

to lyve. Cf. Thucyd. vi. 18,
Καὶ τὸ ἀμύνεσθαι οὐ λόγῳ ἀλλ᾽
ἔργῳ μᾶλλον ξύνηθες ἔξειν.

¹ *Contrary.* Turn by “but now, things came round (*περιστῆναι*) to the opposite.”

² *Applied the rights,* &c. Use τὰ τῆς συμμαχίας δικαιώματα ἐπὶ μακρότατον δὴ δρίζεσθαι.

³ *To reconquer Messenia.* Cf. Thucyd. iv. 71, Ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν.

⁴ *With cavalry.* “Ιππος is often used in the singular for

cavalry (Τῆς δὲ ἵππου Περδίκαν). Use ἵππος τις οὐ πολλή.

⁵ *Taken aback by,* &c. Cf. Thucyd. iv. 36, Περιτύχῃ ξυμφορά τις αὐτοῖς, but ξυμφορᾷ περιτυχεῖν is also used.

⁶ *Saw no way of escaping.* Cf. Thucyd. iii. 109, Ἀπορῶν δτῷ τρόπῳ ἀναχωρῶν διασωθῆσται.

⁷ *Put to death by,* &c. Cf. Thucyd. i. 9, Εὑρυσθέως ὑπὸ τῶν Ἡρακλειδῶν ἀποθανόντος, after the usual construction of passive verbs.

year. But the Messenians, too,¹ did not commit this act of inhumanity with impunity. The Achæans, commanded by Lycortas,² invaded Messenia with a great force, overpowered the enemy, conquered the city, and³ compelled Messene again to enter the confederacy.⁴ The authors of the murder of Philopoemen were punished. Dinocrates made away with himself; and of his principal accomplices, some were put to death, and others sent into exile. The latter applied to the Romans, who commanded the Achæans⁵ to restore the exiles to their country. This demand, indeed, greatly exasperated the Achæans, but, under their strategus, Callicrates,⁶ they yielded without further remonstrance.

LXII.

⁷ As far as we can judge amidst the uncertainty of the chronology of that period, this adventurous spirit appears to have been awakened in⁸ the age

¹ Did not commit this act . . . with impunity. Cf. Herod. iii. 69, Οὗτοι μιν δεῖ χαίροντα ἀπαλλάσσειν.

² Invaded Messenia. Cf. Thucyd. ii. 10, Ὡς ἐσβαλοῦντες ἐς τὴν Ἀττικὴν. Προσβάλλω is used for "to attack a town." The adjective of the country is Μεσσηνίς.

³ Compelled Messene, &c. Cf. Thucyd. i. 103, Προσεχώρησαν δὲ καὶ Μεγαρῆς Ἀθηναίοις ἐς ξυμμαχίαν.

⁴ The authors of the murder, &c. Cf. Xen. Hell. ii. 3, 32, Πλείστοις σὺ μεταίτιος ἀπολω-

λέναι. For the next words, "to make away with himself," cf. Herod. i. 24, Κελεύειν ή αὐτὸν διαχρᾶσθαι μιν, &c.

⁵ To restore the exiles, &c. Cf. Herod. i. 60, Τὸν αὐτὴν ἡ Ἀθηναίη κατάγει ἐς τὴν ἔωστῆς ἀκρόπολιν.

⁶ They yielded without, &c. Use the common phrase οὐδὲν νεωτερίζοντας ἡσυχάζειν.

⁷ As far as we can judge. Cf. Demosth. p. 820, Εἴ τι δεῖ τεκμαίρεσθαι πρὸς τὸν ἄλλον αὐτοῦ τρόπον καὶ ἀναίδειαν.

⁸ The age immediately preceding the Trojan war. Cf.

immediately preceding the Trojan war. ¹ According to all chronological combinations we must refer to this period the expedition of the Argonauts, and the undertakings of Theseus against Crete, which events happened soon ² after the dominion of the sea had been gained for that island by Minos. The general condition of Greece at this period ³ explains, in some measure, why the limit of that country began to grow too narrow, and a new theatre for the display of enterprise to be sought for. The whole of Greece previously to the Trojan war appears to have enjoyed perfect tranquillity within its own boundaries. ⁴ The limits of the small districts in which it was divided seem already to have been finally established. ⁵ We hear of no contention respecting them on the part of the princes, and Homer was able to enumerate the several possessions with precision. The war of the Seven against Thebes ⁶ had its origin in family dis-

Thucyd. i. 3, Πρὸς γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἡ Ἑλλάς.

¹ According to all chronological, &c. If this means "according to any possibly correct theory of dates," turn by "for they who wish ($\muέλλω$) to compute rightly, must refer, &c."

² After the dominion of the sea, &c. Cf. Thucyd. viii. 63, 'Εν τούτῳ δὲ οἱ Χῖοι τε θαλασσοκράτορες μᾶλλον ἐγένοντο.

³ Explains. Turn by "shows why, the limits becoming narrower than was right, they sought some other place in which they will be distin-

guished" ($\chiωρίον \delta\lambdaλο\tauι \epsilon\nu \phi\acute{\epsilon}\lambda\lambda\alpha\mu\pi\tau\gamma\nu\sigma\eta\tau\alpha\iota$).

⁴ The limits of the small districts. Turn by "and even to the smaller cities their boundaries were fixed" ($\betaέθαιον καθεστάναι$).

⁵ We hear of no contention, &c. Turn this by "for neither do the kings, from what we know, &c., and Homer, &c." Cf. Thucyd. i. 4, Παλαιτατος ὁν ἀκοῦ ισμεν. For the combination of a negative and affirmative clause, cf. Plato, Apol. 26 C, Φῆς οὔτε αὐτὸν νομίζειν θεοὺς τούς τε ἄλλους ταῦτα διδάσκειν.

⁶ Had its origin in family,

cord: and ¹the claims of the banished Heracleidæ were not asserted until a later age. It was, on the whole, a time of internal peace ² notwithstanding some interruptions. In such an age there was little opportunity for heroic exploits at home; and ³what was more natural than that the warlike spirit which was once roused should go in quest of them abroad?

LXIII.

The historians ⁴who favour Richard (for even this tyrant ⁵has met with partisans among the later writers) maintain that he was well qualified for government, ⁶had he legally obtained it; and that he committed no crimes ⁷but such as were necessary

&c. Turn by “since the war of . . . arose from nothing else than because, &c.” I suppose οἱ δμόθεν would do for relations, as in Eurip. Or. 486. Use ἐς φιλονεικίαν καθίστασθαι from Thucydides.

¹ *The claims of the banished*, &c. Turn by “and after this the Heracleidæ claimed to return.” Cf. Herod. i. 62, ‘*Ηίσαν ἐπὶ τὸν κατιόντας*.

² *Notwithstanding some interruptions*, &c. Turn by “now although sometimes thrown into confusion, they were at peace.”

³ *What was more natural*, &c. Turn by “Whenever it was impossible to . . . how were they not likely, &c.” Observe the optative of indefinite frequency, as Οἱ δνοι ἦπει τις διώκοι . . . ταῦτα ἔποίουν.

For “go in quest,” &c., use ἀλλοσέ ποι ἀποδημοῦντα ἀναζητεῖν.

⁴ *Who favour Richard*. Use φρονεῖν τὰ τοῦ Πιχάρδου.

⁵ *Has met with partisans*. Cf. Demosth. 243, Καὶ εὐνόλας ἡς ἔχων διατελεῖ εἰς τε τοὺς Ελληνας.

⁶ *Had he legally obtained*. Cf. Thucyd. viii. 70, Πολὺ μεταλλάξαντες τῆς τοῦ δήμου διοικήσεως πλὴν τοὺς φεύγοντας οὐ κατῆγον, for πλὴν δτι οὐ, &c. Also cf. Herod. v. 94, ‘*Αποδεικνύντες οὐδὲν μᾶλλον Αἰολεῦσι μετεδν τῆς Ιλιόδος χώρης*.

⁷ *But such as were necessary*. See on Exercise LXIV. on “*The oracle*,” &c. for εἰ μὴ εἴ τι. Cf. Thucyd. viii. 48, Τὰ πράγματα εἰς αὐτοὺς περιποιήσειν. Περιποιεῖσθαι δύναμιν, &c. is also common.

to procure him possession of the crown. ¹ But this is a poor apology, when it is confessed that he was ready to commit the most horrid crimes which appeared necessary for that purpose; and it is certain that all his courage and capacity, ² qualities in which he really seems not to have been deficient, would never have ³ made compensation to the people for the danger of the precedent, and for the ⁴ contagious example of vice and murder, exalted upon the throne. This prince was of a small stature, hump-backed, and had a ⁵ harsh, disagreeable countenance, so that his body was in every particular no less ⁶ deformed than his mind.

LXIV.

⁷ With the return of the heroes from Troy to their own lands, the mythic history of Greece may be said to terminate. For the migration of the Dorians, ⁸ commonly called the return of the Heracleids,

¹ *But this is a poor, &c.* Turn by, “but since it is admitted that he was ready . . . they defend him wrongly.” Cf. Plato, Symp. 202 B, ‘Ομολογεῖται γε μέγας θεὸς εἶναι.

² *Qualities, &c.* Cf. Demosth. p. 228, Εὗνοιαν καὶ νυνὶ παρσχεσθε.

³ *Made compensation, &c.* Turn by “did less good to the State than according to the mischief that might result if such a custom were established” (ἥσσον ἡ κατὰ τὰ ξυμβάντα ἀν κακά), and use καθεστηκέναι.

⁴ *Contagious example.* Turn by, “and he who by bloodshed, &c. . . . gained the power, should incite others to the same.”

⁵ *Harsh, disagreeable.* Cf. Thucyd. ii. 37, Ἀξημίους μὲν λυπηρὰς δὲ τῇ δύσι προστιθέμενοι.

⁶ *Deformed.* Cf. Plato, Gorg. 524 C, Διεστραμμένος τὰ μέλη.

⁷ *With the return.* See Exercise LXXI. on “More than this, &c.” Cf. Plato, Rep. 378 E, Ποιητέον δὲ πρῶτα ἀκούουσιν δτι κάλλιστα μεμυθολογημένα.

⁸ *Commonly called, &c.* Cf.

though mingled with many fabulous circumstances, is to be ¹ regarded as a portion of true history. From this time forward, the gods cease to appear visibly among men, and to mingle in their affairs. ²The oracle and the soothsayer alone remain to give to events a tinge of the supernatural. The wonderful is now confined to the display of human powers and virtues, ³to the heroism of an Aristomenes, the self-devotion of a Codrus. To the purely mythic age succeeds one in which truth struggles against fable, and prevails over it. ⁴This reaches to the end of the Persian War: ⁵its chief record is the captivating story of Herodotus. After this period, Grecian history becomes contemporary, and as credible as any history exposed to the influence of party spirit and ⁶local prejudices.

Thucyd. viii. 47, "Αμα δὲ τὴν ἔαυτοῦ κάθοδον ἐς τὴν πατρίδα ἐπιθεραπεύων.

¹ *Regarded as a portion.* Cf. Thucyd. i. 10, Οὐκ ἀκριβεῖ ἂν τις σημείῳ χρώμενος ἀπιστοίη μὴ γενέσθαι τὸν στόλον; Plato also has ἀπιστεῖται μὴ δυνατὸν εἶναι.

² *The oracle and, &c.* Cf. Thucyd. i. 17, Ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον εἰ μὴ εἴ τι πρὸς περιοίκους τοὺς αὐτῶν ἐκάστοις. Xenophon uses the phrase εἰ μή τι δαιμόνιον εἴη, for a divine intervention. Between these two sentences, make the proper form here: "if it had not been for, &c. . . . there was nothing supernatural, &c."

³ *To the heroism, &c.* Turn by "such acts as Aristomenes performed or Codrus, &c." Cf. Thucyd. ii. 43, Οὕκουν καὶ τὴν πόλιν γε τῆς σφετέρας ἀρετῆς ἀξιοῦντες στερίσκειν, κάλλιστον δὲ ἔρανον αὐτῇ προϊέμενοι. Or use ὑπὲρ τῆς πόλεως κίνδυνον ἀναρρίπτειν (Thucyd. iv. 85).

⁴ *This reaches.* See Exercise LXXI. on "More than this, &c."

⁵ *Its chief record is, &c.* Use ξυγγράφω, and take the form δι πάνυ Περικλῆς in Xenophon, in the sense of "Pericles the famous."

⁶ *Local prejudices.* Use σπουδὴ οὐκ ὄρθως ἔχουσα.

LXV.

There was a time ¹ when the dilatory disposition of Fabius was the salvation of the State. There came another time, even in the life of Fabius, ² when that disposition, if it had prevailed in the Roman Senate, might have ruined the affairs of Rome by preventing Scipio from carrying the war into Africa. A third instance ³ (and all his instances are worth attending to) is that of Piero Solderini, who ⁴ conducted all his affairs with gentleness and humanity. ⁵ But sterner times came. Solderini's ⁶ gentleness was out of place, and he and his country were ruined. Now comes ⁷ the great argument of Machiavelli against despotic power. "Hence," he says, "it arises that a republic has longer life, and enjoys good fortune much longer than a despotism; ⁸ since a republic can accommodate itself better than a prince can to the diversity of times, by reason of the diversity of citizens which are in it. For a man that is accustomed to proceed

¹ When the dilatory, &c. Cf. Thucyd. vii. 15, Μὴ ἐσ ἀναβολὰς πράσσετε, (or ποιεῖσθαι).

² When that disposition, &c. Turn by "the Senate using, &c." Cf. Demosth. p. 292, Ἐν οἷς τὴν προαιρεσίν μου σκόπει τῆς πολιτείας. For "affairs" use τὰ δела.

³ And all his instances are worth, &c. Turn by "and if he mentions anything, it is worth (ξιος) attending to."

⁴ Conducted all his, &c. Cf. Demosth. p. 384, Καὶ φιλανθρωπευόμενος πρὸς αὐτοὺς δοφίλιττος ἄλλα τε δὴ πολλὰ.

⁵ But sterner times, &c. Cf. Demosth. p. 551, Τὸ πρᾶγμα εἰς ὑπέρδειγόν μοι περιέστη.

⁶ Gentleness was out of place. Cf. Plato, Rep. p. 468 E, Η οὐκ ἔγχωρεῖ κακὴ γενομένη τι εὖ θεραπεύειν.

⁷ The great argument, &c. Cf. Thucyd. iii. 42, Εἰ μὲν γὰρ ἀμαθίαν κατηγιώντο, &c. Turn therefore by "it is necessary to mention what Machiavelli well laid to the charge of, &c."

⁸ Since a republic, &c. Turn by "since a republic, when times alter, easily itself too alters."

in one fashion,¹ as it has been said, does not ever change; and it follows by necessity that when the times change into² such as are unfitted for his mode of procedure, he is ruined.”—*Friends in Council*, Vol. II. p. 222.

LXVI.

(CLASSICAL TRIPPOS, 1848.)

³ His conduct upon these occasions may be thought irrational. But guilt was never a rational thing; it distorts all the faculties of the mind; it perverts them; it leaves a man no longer in the free use of his reason; ⁴ it puts him into confusion. He has recourse to such miserable and absurd expedients for covering his guilt, as all those who are used to sit in the seat of judgment know⁵ have been the cause of detection of half the villanies in the world. ⁶ To

¹ As it has been said. If this means “as the proverb is,” use τὸ λεγόμενον, otherwise simply ὡσπερ καὶ πρότερον ἐλέχθη.

² Such as are unfitted. Cf. Thucyd. iii. 22, Προσέβαλον τῷ τείχει ἐκ τοῦ παλιν ἦ οἱ ἄνδρες αὐτῶν ὑπερέβαινον.

³ His conduct, &c. Turn by “But by Jove, some one would say. such things, &c.” See Ex. LXXVIII.

⁴ It puts him into confusion. Join these words to the next sentence. “It causes such confusion (ἐμποιεῖν), that he invents, &c.” Cf. Plato, Phædo, p. 99 E, Ἐδοξε δή μοι χρῆναι εἰς τὸν λόγους καταφυγόντα ἐν ἐκείνοις σκοπεῖν, &c.

⁵ Have been the cause, &c. Cf. Thucyd. i. 74, Ὡς αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο, and Herod. iii. 12, Τωντὸ δὲ τοῦτο καὶ τοῦ μὴ φαλακροῦσθαι αἴτιον ἐστι.

⁶ To argue that these, &c. Turn by “but he who argues that . . . (δ ἀντιλέγων, with the construction ὡς οὐ . . .) he would not rightly raise the counter theory” (ἀμφισβητεῖν). For the construction of ἀμφισβητῶ, cf. Plato, Rep. 501 D, Πότερον ἔξουσιν ἀμφισβητῆσαι μὴ τοῦ δύτος . . . ἐραστὰς εἶναι, and 502 A, Τοῦδε δὲ πέρι τις ἀμφισβητήσει ὡς οὐκ ἀντύχοιεν &c.; that is, raise a doubt and assert that they could not, &c.

argue that these could not be his reasons, because they were not wise, sound, and substantial, would be to suppose, what is not true, that bad men were always discreet and able. ¹ But I can very well from the circumstances discover motives which may affect a guilty, anxious mind, ² full of the weak resources of fraud and intrigue, that might induce him to make these discoveries, ³ and to make them in the manner he has done. Not rational, and well fitted for their purposes, I am very ready to admit. ⁴ But God forbid that guilt should ever leave a man the free undisturbed use of his faculties.

LXVII.

(CHANCELLOR'S MEDALS, 1848.)

⁵ I tremble for the cause of liberty, from such an example to kings. I tremble for the cause of

¹ *But I can very well, &c.* Turn this as follows, "but I think, a guilty man, anxious, &c. . . . in consequence of circumstances . . . might be reduced, &c." (*ἐκ τῶν περιεστηκότων*).

² *Full of the weak resources.* Turn by "skilled in those things, weak as they are, to which the deceitful are accustomed, &c." Cf. Demosth. p. 115, *Kai τὰ ἐν Πελοποννήσῳ σκευωρυμένον*.

³ *And to make them, &c.* Render this by "which this man has done," and carry on the next sentence in a participial form. Cf. Plato, Rep.

p. 351 C, *Σοὶ γὰρ ἔφη χαρίζομαι.*
Εὖ γε σὺ ποιῶν, &c.

⁴ *But God forbid, &c.* Use either the simple *μή* with the optative, or cf. Demosth. p. 489, **As ἀπεύξατο ἀν ἄκας ὁ δῆμος ἐνταυθοῖ γενέσθαι.*

⁵ *I tremble for the cause of liberty.* Cf. Thucyd. iii. 102, *Καὶ δεῖσας περὶ αὐτῆς*, although here Bekker proposes *αὐτῇ*, which is the usual form after *δεῖδω*. In the second clause, beginning with "I tremble," either use *μᾶλλον δὲ* or *μὲν οὖν*, which often has a correcting force, as *κακοδαίμων . . . βαρυδαίμων μὲν οὖν*, "nay, rather heavily fated than ill-fated."

humanity, on the unpunished outrages of the most wicked of mankind. But there are some people of that low and degenerate fashion of mind, that they look up with a sort of complacent awe and admiration to kings who ¹ know to keep firm in their seat, to ² hold a strict hand over their subjects, ³ to assert their prerogative, ⁴ and by the awakened vigilance of a severe despotism to guard against the very first approaches of freedom. ⁵ Against such as these they never elevate their voice. Deserters from principle, ⁶ listed with fortune, they never see any good in suffering virtue, nor any crime in prosperous usurpation.

LXVIII.

If I were personally ⁷ your enemy ⁸ I might pity and forgive you. ⁹ You have every claim to com-

¹ *Know to keep firm in their seat.* Cf. Thucyd. i. 33, "Η κακῶσαι ἡμᾶς ή σφᾶς αὐτοὺς βεβαιώσασθαι.

² *Hold a strict hand over.* Cf. Thucyd. ii. 13, Τά τε τῶν ξυμμάχων διὰ χειρὸς ἔχειν.

³ *To assert their prerogative.* Compare the phrase μωρίας ἀνιέναι (Eurip. Med. 456) and the like: ἀνιέναι is also used absolutely for "to slack" (Herod. ii. 113).

⁴ *And by the awakened vigilance, &c.* Turn by "and being sleeplessly alive to their interests, and ruling by main force (*κατὰ κράτος*), they take care that freedom may not unperceived even approach."

'Αγρυπνεῖν τινι is used in this sense. Φυλάσσεσθαι μή and δπως μή are found.

⁵ *Against such as these, &c.* Cf. Herod. v. 93, "Ἄπας τις αὐτῶν φωτὴν ρήξας αἴρετο, &c.

⁶ *Listed with fortune.* Use δπλα τίθεσθαι, followed by πρός with a genitive, and cf. Thucyd. i. 16, "Ιωσὶ προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων.

⁷ *Your enemy.* Compare such phrases as διὰ μάχης iέναι, διὰ ἡσυχίας ἔχειν, and τοὺς Λακεδαιμονίους ἄμα δι' ὀργῆς ἔχοντες.

⁸ *I might pity, &c.* Cf. Thucyd. iii. 37, "Η οἰκτῷ ἐνδῶτε.

⁹ *You have every claim, &c.*

passion that can arise from misery and distress. The condition you are reduced to would ¹ disarm a private enemy of his resentment, and leave no consolation ² to the most vindictive spirit, but that such an object as you are, would disgrace the dignity of revenge. ³ But in the relation you have borne to this country you have no title to indulgence; and if I had followed the dictates of my own opinion I should never have allowed you ⁴ the respite of a moment. In your public character you have injured every subject of the empire; and though an individual is not authorized to forgive the injuries done to society, ⁵ he is called upon to assert his separate share in the public resentment. I submitted, however, to the judgment of men more moderate, perhaps more candid than myself.—JUNIUS.

Turn by “you are worthy of compassion, to what (*olos*) a pitch of misery, &c. you are come.”

¹ *Disarm a private, &c.* Cf. Thucyd. iv. 19, Νομίζομεν δὲ τὰς μεγάλας ἔχθρας μάλιστα ἀνδιαλύεσθαι βεβαίως.

² *To the most vindictive.* Cf. Thucyd. iii. 82, Ἐπεξήσαν τε τὰς τιμωρίας ἔτι μείζους, although the passage is doubtful. Οργῇ ἀδιαλύτῳ or ἀσπείστῳ χρῆσθαι will do.

³ *But in the relation.* Use οὐδὲ ἐνταῦθα πεπολίτευσαι.

⁴ *The respite of a moment.*

Use οὐδέ διπλωστιοῦν χαρίζεσθαι ἀναπαῦλαν. Aristophanes has οὐ δέ ἀκαρῆ, in the sense of “not a bit,” and I suppose one might use the phrase here.. If μέλλω be used, observe that it is usually followed by the future.

⁵ *He is called upon to assert, &c.* Turn by “he ought to help, in his proportion, the common resentment,” and use κατὰ τὸ μέρος, or some such phrase, and cf. Thucyd. vi. 70, Καὶ τοῦτο ἐνεπιλαβέσθαι τοῦ φόβου.

LXIX.

¹ But were the other, or at least the democratic states, in as bad a condition as Athens? ² Here we are deserted by history, which has preserved little information on the subject of judicature. ³ But though at Athens there were incidental causes partly arising from the national character, partly from the political power of that city,—for the importance of State trials increases with the importance of the State to multiply the class of lawsuits,—it by no means follows that the number was much smaller in most of the other States. Popular tribunals ⁴ are the source of political revolutions, and what States abounded in them more than the Grecian? The man of influence, always an object of envy, was the most exposed to accusation ⁵ where it was so easy to find a ground of accusation; but the man of influence ⁶ had also the greatest

¹ *But were the other, &c.* Here use *πότερον*, which can precede either a direct or indirect question.

² *Here we are deserted by, &c.* Cf. Thucyd. i. 97, “Οτι τοῖς πρὸ ἐμοῦ ἄπασιν ἐκλιπὲς τοῦτο ἦν τὸ χωρίον καὶ ἡ τὰ πρὸ τῶν Μηδικῶν ξυνετίθεσαν.

³ *But though at Athens, &c.* Turn by “But even if at Athens many things combined to . . . partly arising from . . . not on that account at least were they, &c.” Cf. Thucyd. iii. 45, ‘Η τύχη οὐδὲν ξυμβάλλεται εἰς τὸ ἐπαίρειν, and with a different construction, Plato, Apol. p. 36 A,

Πολλὰ συμβάλλεται τὸ μὴ ἀγανακτεῖν.

⁴ *Are the source of political revolutions, &c.* Cf. Thucyd. iv. 51, Καὶ ὑποπτευσάντων ἐσ αὐτούς τι νεωτεριεῖν. The verb is used transitively in i. 115, Νεωτερίπατι βουλόμενοι τὴν πολιτείαν. Or cf. iii. 82, Ἐστασίας τὰ τῶν πόλεων.

⁵ *Where it was so easy, &c.* Turn by “for it was easy to cry him down.” Cf. Thucyd. i. 115, Ἐλθόντες κατεβόων τῶν Σαμίων.

⁶ *Had also the greatest resources.* Cf. Demosth. p. 156, ‘Ετι δὲ τοσούτῳ πλείους ἀφορμὰς αὐτοῦ . . . ἔχομεν.

resources without the precincts of the court. ¹ Supported by his party, if conscious of possessing sufficient strength, he would have recourse to arms, and ² instead of suffering himself to be banished from the city prefer to terminate the action by driving away his enemies.

LXX.

³ We take cunning for sinister or crooked wisdom. And certainly there is a great difference between a cunning man and a wise man, not only in point of honesty, but in point of ability. ⁴ There are some that are good in canvassing and factions, that are otherwise weak men; again, ⁵ it is one thing to understand persons, and another to understand matters. ⁶ Such men are fitter for practice than for counsel. And they are good but ⁷ in their own alley; turn them to new men, and they have lost their aim.

¹ Supported by his party.
Use Πεποιθέναι τῷ ἐταιρικῷ.

² Instead of, &c. Turn by ἀντὶ τοῦ, &c., and observe that the pronoun here will be in the nominative case, on the principle of ἔφη οὐκ αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν.

³ We take cunning for, &c.
Use Plato's usual phrase, τιθέναι εἶναι. For "crooked," cf. Plato, Gorg. 524 C, Ἡ γέλη ή διεστραμένα, &c. "Wisdom" is φρόνησις, being a good development of δεινότης, while πανουργία is a bad one.

⁴ There are some that are good, &c. Compare the usual

phrases δεινὸς λέγειν, διδάσκειν, and the like. For "canvassing," cf. Demosth., p. 515, Οσφ γὰρ πλείοσιν οὗτος ἡνώχληκε καὶ παρήγγελκεν.

⁵ It is one thing, &c. Cf. Eurip. Alc. 528, Χωρὶς τὸ τ' εἶναι καὶ τὸ μὴ νομίζεται.

⁶ Such men are fitter. Cf. Plato, Rep. 390 B, Δοκεῖ σοι ἐπιτήδειον εἶναι πρὸς ἐγκράτειαν.

⁷ In their own alley. I suppose one might use ή οἰκεῖα, understanding δόδος as in the phrases τῇ μὲν, τῇ δὲ, &c. For lost their aim use τοῦ σκοποῦ ἀμαρτάνειν οἱ ἀποτυγχάνειν.

And because these cunning men are ¹like haberdashers of small wares, it is not amiss to set forth their wares.—BACON.

LXXI.

² More than this was not implied in democracy; ³ and little less than this was required, according to the views of the philosophers, to constitute the character of a citizen, which, in the opinion of Aristotle, could not exist without a voice in the legislative assembly, and such a share in the administration of justice as was necessary to secure the responsibility of the magistrates. ⁴ But this equality of rights left room for a great diversity in the modes of exercising them, which determined the real nature of a democratical constitution. There were, indeed, certain rights, ⁵ those which Aristotle considers as essential

¹ *Like haberdashers, &c.* Cf. Herod. i. 155, Πρόειπε δὲ αὐτοῖσι . . . κακηλεύειν παιδεύειν τοὺς παιδας. The word is often used metaphorically. See iii. 89. For the next words, “to set forth their wares,” cf. Herod. i. 1, τοῦτο διατίθεσθαι τὸν φόρτον.

² *More than this was not implied.* Cf. Thucyd. i. 71, Μέχρι μὲν οὖν τοῦδε ὥρισθω ὑμῶν ἡ βραδυτής.

³ *And little less, &c.* Turn this by “not, however, but that he who possessed much less than this, would not even be a citizen, who must share in . . . so far as that the magistrates should be account-

able.” Use the verbs ἐκκλησίαζειν and δικάζειν, and cf. Herod. iii. 80, Τιπένθυνον δὲ ἀρχὴν ἔχει. Aristotle’s definition of a citizen is μέτοχος κρίσεως καὶ ἀρχῆς.

⁴ *But this equality, &c.* Turn this by “it was possible to use this equality not in the same way, and this, &c.” Use the impersonal verb ἐγχωρεῖ. Turn the next words, *which determined, &c.,* by “which also determined (*διακρίνειν*) the democracy of what sort (*οἵος*) it was.”

⁵ *Those which Aristotle considers, &c.* Turn by “not sharing which Aristotle considered a man would not even be a citizen.”

to a citizen, which, according to the received Greek notions, could, in a democracy, only be exercised in person. The thought of delegating them to accountable representatives ¹ seems never to have occurred either to practical or speculative statesmen, except in the formation of confederacies, which rendered such an expedient necessary. ² Where all the powers of the State were lodged in a certain number of citizens, though they were elected by the whole body of the people, ³ the government was looked upon as an oligarchy; and, in fact, it seems that, in all such cases, the functions so assigned were held for life, and without any responsibility.

LXXII. (a.)

(TRINITY COLLEGE FELLOWSHIP, 1847.)

154. ALC. ⁴ But still it would be a satisfaction if all men thought the same way, difference of opinions implying uncertainty. EUPH. Tell me, Alciphron, what you take to be the cause of a lunar eclipse?

¹ Seems never to have occurred. Cf. Thucyd. vi. 34, Καὶ παραστῆναι παντὶ τὸ μὲν καταφρονεῖν, &c. For "practical statesmen," cf. Thucyd. iii. 28, Γνόντες δὲ οἱ ἐν τοῖς πράγμασιν, &c. "Speculative statesmen" may be turned by οἱ περὶ τὰ τοιαῦτα ἀκριβοῦντες.

² Where all the powers of the State, &c. Cf. Thucyd. iv. 20, Ἡς νῦν ὑμεῖς τὸ πλέον κύριοι ἔστε. "The whole body of the people" is πλῆθος.

³ The government, &c. Cf.

Thucyd. ii. 37, Ὁνομα μὲν δημοκρατία κέκληται.

⁴ But still it would be, &c. Αγαπητόν would hardly do here, as it means rather to be content with anything, than satisfied or pleased. Use βέβαιόν τι δοκεῖν εἶναι, and turn the next clause thus: "for men thinking differently (ἄλλοι ἄλλα) the things themselves are suspected as doubtful." Cf. Thucyd. vi. 16, Ἐκ δὲ τοῦ δρωμένου καὶ δύναμις ἀμα ὑπονοεῖται.

ALC. The shadow of the earth interposing between the sun and the moon. EUPH. Are you assured of this? ALC. Undoubtedly. EUPH. Are all mankind agreed in this truth? ALC. By no means. Ignorant and barbarous people assign different ridiculous causes of this appearance. EUPH. It seems, then, there are different opinions about the nature of an eclipse. ALC. There are. EUPH. And, nevertheless, one of these opinions is true? ALC. It is. EUPH. Diversity, therefore, of opinions about a thing ¹ doth not hinder but that the thing may be, and one of the opinions concerning it may be true. ALC. I acknowledge it. EUPH. ² It should seem, therefore, that your argument against the belief of a God, from the variety of ³ opinions about his nature, is not conclusive.

LXXII. (b.)

(CLASSICAL TRIPoS, 1850.)

Custom has a twofold operation, the one ⁴ to deaden the frequency and force of repeated impressions, the other to endear the familiar object to the affections. Commonly, where the mind is vigorous, and the power of sensation very perfect, it has rather ⁵ the

¹ Doth not hinder, &c. Cf. Xenoph. Anab. iii. 1, 13, Τί ἐμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ἀποθανεῖν.

² It should seem, therefore, &c. Turn by “disbelieving then in God, on the ground that, &c. . . . you accomplish nothing apparently.” Cf. Plato, Apol. p. 18 C, Οἱ γὰρ ἀκούοντες ἡγοῦνται τὸν ταῦτα

ζητοῦντας οὐδὲ θεοὺς νομίζειν.

³ Opinions about his nature. Cf. Plato, Phæd. p. 75 B, Ἐπιστήμην αὐτοῦ τοῦ θεοῦ δτι ἔστιν.

⁴ To deaden the frequency. Cf. Thucyd. ii. 65, Ων μὲν περὶ τὰ οἰκεῖα ἔκαστος ἥλγει, ἀμβλύτεροι ἥδη δύτες; and use τὰ αὐτὰ πάσχειν.

⁵ The last operation, &c. This will be sufficiently con-

last operation than the first; with meaner minds the first takes place in the higher degree, so that they are commonly characterized by a desire for excitement, and the want of the loving,¹ fixed, theoretic power. But both take place in some degree with all men,² so that as life advances, impressions of all kinds become less rapturous, owing to their repetition.³ It is, however, beneficially ordained, that repulsiveness shall be diminished by custom in a far greater degree than the sensation of beauty.

LXXIII.

(CLASSICAL TRIPoS, 1844.)

But of one thing we must have special care, as being a matter of no⁴ small moment, and that is,⁵ how the will, properly and strictly taken, as it is of things which are⁶ referred unto the end that man desireth, differeth greatly from that inferior natural desire which we call appetite. The object of appetite is whatsoever sensible good may be wished for; the object of will is that good which reason doth lead us to seek. Affections, as joy, and grief, and fear, and anger, with such like, being, as it were, the

veyed by τόδε, and ἐκεῖνο will represent "the first."

¹ *Fixed.* Use συνεστηκός. Euripides uses τὸ συνεστῶς φρενῶν for sullenness.

² *So that as life advances.* Cf. Herod. i. 5, Προβήσομαι ἐς τὸ πρόσω τοῦ λόγου, or Xenophon's phrase προβαίνειν πόρρω μοχθηρίας.

³ *It is, however, beneficially.*

Use either θεῶν εὐνοίᾳ, or κακεῖνο εὖ ἔχει δότι.

⁴ *Small moment.* Cf. Aristotle's phrase ροπὴν ἔχειν πρός τι, and that of Demosthenes (p. 24), μεγάλη γὰρ ροπὴ ἡ τύχη παρὰ πάντα γίγνεται.

⁵ *How the will, &c.* Use ἡ προαίρεσις ἡ ὄρθως λεγομένη.

⁶ *Referred unto the end, &c.* Cf. Arist. N. Eth. iii. 5, Προαι-

sundry fashions and forms of appetite,¹ can neither rise at the conceit of a thing indifferent,² nor yet choose but rise at the sight of some things. Wherefore it is not³ altogether in our power, whether we will be stirred with affections or no: whereas actions which issue from the disposition of the will⁴ are in the power thereof to be performed or stayed.

LXXIV.

In all countries, and through all ages, religion and civil government⁵ have been so connected, that no history can be given of either without reference to the other.⁶ But in the accounts remaining of the earliest times, the attention everywhere paid to religion, the deep interest taken in it⁷ by individuals and by communities, by people polished equally and unpolished, is peculiarly striking.⁸ A sense of de-

ρετῶν τῶν πρὸς τὸ τέλος, and i. 1, *Διὸς καλῶς ἀπεφήναντο τὸ γαθὸν οὐ πάντ' ἐφίεται*.

¹ *Can neither rise*, &c. Cf. Herod. i. 75, *Ἄλλὰ τοῦτο μὲν οὐ προσίεμαι*, or with a different construction, *οὐδὲν προσίετό μην* (i. 48).

² *Nor yet choose but rise*. Cf. Thucyd. viii. 60, *Αδύνατα δὴ μὴ οὐ μεγάλα βλάπτειν τὸ χωρίον καὶ Ἐρετρίαν*.

³ *Altogether in our power*. Cf. Thucyd. viii. 58, *Τὰς ναῦς δὴ βούλωνται τρέφειν ἐφ' ἑαυτοῖς εἶναι*.

⁴ *Are in the power thereof*. Cf. Arist. N. Eth. iii. 5, *Κύριος γὰρ τοῦ μὴ μεθυσθῆναι*.

⁵ *Have been so connected*, &c.

Turn by “are so closely connected that it is impossible, while writing of one, not also to embrace the other.” Cf. Herod. iv. 169, *Τούτων δὲ ἔχονται*, &c.

⁶ *But in the accounts remaining*, &c. Cf. Thucyd. i. 4, *Μήνως γὰρ παλαιότατος ὁν δικοῆς μεν*, &c.

⁷ *By individuals and by communities*. Use *ξύμπαντές τε καὶ καθ' ἐκαστον*.

⁸ *A sense of dependency*. Turn by “to depend on . . . seems to be implanted in men, &c.” and use *διαρτᾶσθαι*, or cf. Eurip. Supp. 735, *Σοῦ γὰρ ἐξηρτήμεθα*. Below for “it is instinct” use *συμφυές τωι εἶναι*.

pendency on some Superior Being seems, indeed, inseparable from man: it is in a manner instinct in him. ¹ His own helplessness compared with the stupendous powers of nature which he sees constantly exerted around him, makes the savage ever anxiously look around for some being of a higher order on whom to rely. ² And the man educated to exercise the faculties of his mind, has only to reflect on himself, on his own abilities, his own weakness, his own knowledge, his own ignorance, his own happiness, his own misery, ³ his own beginning and his end, to be directed, ⁴ not only to the belief in some superior being, but also to ⁵ the expectation of some future state, through mere conviction that nature hath given him both a great deal more, and a great deal less, than were necessary to fit him for this alone.—*Mitford*, Vol. I. Chap. ii.

¹ *His own helplessness compared with, &c.* Turn by “for being conscious of his weakness compared with the great things nature works, &c.” Use δημιουργεῖν for “to work,” and cf. Plato, Gorg. p. 477 D, “Τπερφυεῖ τινι ἄρα ὡς μεγάλη βλάβη καὶ κακῷ θαυμασίῳ ὑπερβάλλοντα, &c.

² *And the man educated, &c.* Turn by “And the man educated enough to use his faculties . . . after reckoning up his power . . . he, if any, will, &c.” In the enumeration of the points here, “abilities,” “weakness,” &c., vary the construction by changing from

the nouns to the form δσα ἐπίσταται, &c.

³ *His own beginning and his end.* A double question in a single clause is common. Cf. Soph. Trachl. 420, Τίς πόθεν μολὼν σοὶ μαρτυρήσει; Cf. also CEdip. Col. 477, Τὸ δὲ ξνθεν ποῖ τελευτῆσαι με χρή;

⁴ *Not only to the belief.* Νομίζειν and ἡγεῖσθαι θεοὺς are both used in the sense of believing in the existence of the Gods.

⁵ *The expectation of some future state.* Turn by “to expect that the soul will survive when he is dead.” Cf. Herod. i. 120, “Εστι τε ὁ παῖς καὶ περίεστι.

LXXV.

¹ Romans, countrymen, and lovers! ² hear me for my cause; and ³ be silent that you may hear. Believe me for mine honour; and ⁴ have respect to mine honour, that you may believe. ⁵ Censure me in your wisdom, and awake your senses ⁶ that you may the better judge. ⁷ If there be any in this assembly, any dear friend of Cæsar's, to him I say, that Brutus' love to Cæsar was no less than his. If, then, that friend demand, why Brutus rose against Cæsar, this is my answer: not that I loved Cæsar less, but that I loved Rome more. Had you rather Cæsar were living, and die all slaves, than that Cæsar were dead, and live all free men? As Cæsar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honour him; but as he was ambitious, I slew him. There is tears for his love, joy for his fortune, ⁸ honour for his valour, and death for his

¹ Romans, &c. See a note in Exercise XXII. on “a sooth-sayer.”

² Hear me for my cause. Cf. Demosth. 226, Εἴχομαι τοσαύτην εὔνοιαν ὑπάρξαι μοι παρ' ὑμῶν εἰς τούτουν τὸν ἀγῶνα.

³ Be silent. “Οπως is used with the future imperatively. Cf. Plato, Rep. 336 D, Καὶ δπως μοι μὴ ἔρεις.

⁴ Have respect to mine honour. Turn by “Listen to me as not being unworthy.” Or cf. Soph. Trach. 1239, ὡς ξοικευ οὐ νεμεῖν ἐμοὶ φθίνοντι μοῖραν. For “honour” use ἀξίωμα.

⁵ Censure me in your wisdom. Cf. Thucyd. vi. 33, Πείθων γε ἐμαυτὸν σαφέστερόν τι ἔτέρου εἰδὼς λέγειν.

⁶ That you may the better judge, &c. Cf. Thucyd. iii. 38, Μετὰ δεδοκιμασμένου δὲ μὴ ξυνέπεσθαι ἐθέλειν.

⁷ If there be any, &c. Use εὔνοιαν ἔχειν εἰς τινα, or μαλ' εὔνοικῶς ἔχειν; and turn the next clause “I also admit that I loved Cæsar,” &c. (καὶ αὐτὸς δμολογῶ).

⁸ Honour for his valour. Perhaps φέρεσθαι τὰ ἀριστεῖα would do; or τῆς ἀνδρείας δόξαν ἀντιλαμβάνειν.

ambition. Who is here so base, that would be a bondman? ¹ If any, speak; for him have I offended. Who is here so rude, that would not be a Roman? If any, speak; for him have I offended. Who is here so vile, that will not love his country? If any, speak; for him have I offended. ² I pause for a reply.—SHAKESPEARE.

LXXVI.

(CHANCELLOR'S MEDALS, 1848.)

It cannot be denied that the party originally aggrieved ³ has now given some just cause of complaint against itself; yet it is monstrous in the original aggressor ⁴ to prosecute his quarrel forthwith by arms, or to insist peremptorily on receiving satisfaction for the wrong done to him, ⁵ without entering into the question of the previous and unprovoked wrong which had been done by him. For after all, ⁶ the

¹ *If any, speak, &c.* Turn by “I bid him come forward to you, as being aggrieved at what I do (*οἴα δρῶ λυπούμενος*).”

² *I pause for a reply.* Turn by “let any one (*δ βουλόμενος*) answer.”

³ *Has now given some just cause.* Turn by “There are some things which might be laid to the charge of, &c.” Cf. Thucyd. i. 95, ‘*Αδικία πολλὴ κατηγορεῖτο αὐτοῦ*.

⁴ *To prosecute his quarrel.* Use either *ἐπεξιέναι δίκη*, or *ἐπεξελθεῖν δίκην*, both being

: for the words just be-

fore, “the original aggressor,” cf. Demosth. p. 431, *Διὰ τὰς εὐεργεσίας οἱ ὑπῆρχαν εἰς ὑμᾶς.* Aeschines uses *προαδικεῖν*.

⁵ *Without entering into, &c.* Turn this sentence as follows: —“Of the wrongs done him, insisting that he ought, &c. . . . but of what he has done wrong (*φθάνειν ἀδικοῦντα*), of these taking no account (*οὐδένα λόγον ἔχειν*).”

⁶ *The balance of wrong, &c.* Cf. Demosth. p. 303, “*Ωσπερ δ' θταν οἱόμενοι περιεῖναι χρήματα τῷ λογίζησθε, ἀν καθαραὶ ὁσιν αἱ ψῆφοι καὶ μηδὲν περιῆ συγχωρεῖτε, &c.*

balance of wrong is not, when all things are taken into the account, so much as brought to a level, the original debtor is the debtor still; ¹ some counter claims he has upon his creditor, but the balance of the account is against him. Yet he goes to war ² as if it were not only in his favour, but as if his adversary had suffered no wrong at all, and he had done none.

LXXVII.

(CLASSICAL TRIPPOS, 1834.)

³I deny not but that it is ⁴of the greatest concernment in the Church and commonwealth, ⁵to have a vigilant eye how books ⁶demean themselves as well as men; and thereafter, to confine, imprison, and to ⁷do sharpest justice on them as malefactors; for books are not absolutely dead things, but do contain a progeny of life in them, to be as active as that soul

¹ Some counter claims. Cf. Thucyd. ii. 40, 'Ο δὲ ἀντοφείλων ἀμβλύτερος, &c. For the next words, "the balance of the account, &c." turn by "he has to pay back still more."

² As if it were not, &c. Use ὡς with the genitive absolute or accusative, which in the last clause will of course become the nominative. Cf. Demosth. p. 14, 'Απεβλέψατε πρὸς ἄλληλους ὡς αὐτὸς μὲν ἔκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα.

³ I deny not. 'Απαρνοῦμαι is used with ὡς οὐκ and the indicative, or μὴ οὐχί with the

infinitive (cf. Plato, Gorg. 461), or μὴ alone.

⁴ Of the greatest concernment. Cf. Plato, Gorg. 458 C, "Ωστε προυγιαίτερον τι γενέσθαι ἄλλο πράττειν. Or use πολὺ διαφέρειν.

⁵ To have a vigilant eye. Cf. Plato, Repub. 422 A, "Ο τηρήσετον μὴ οὐκ ἀ τὰ αὐτοῦ πράττη.

⁶ Demean themselves. Cf. Thucyd. v. 105, Πρὸς δὲ τοὺς ἄλλους πολλὰ ἀν τις ἔχων εἰπεῖν ὡς προσφέρονται, &c.

⁷ Do sharpest justice. Cf. Herod. i. 120, 'Αρπάγῳ μὲν δίκην ταύτην ἐπέθηκε, ορ use καὶ τὰ ἔσχατα ἥημιῶσαι.

was whose progeny they are : ¹nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive, as those fabulous dragons' teeth, and, being ²sown up and down, may chance to spring up armed men. And yet, on the other hand, unless wariness be used, ³as good almost kill a man as kill a good book : who kills a man kills a reasonable creature, ⁴God's image ; but he who destroys a good book kills reason itself, ⁵kills the image of God, as it were, in the eye.

LXXVIII.

(CLASSICAL TRIPoS, 1832.)

The honourable gentlemen ⁶are so ingenuous as to confess that our affairs, both ⁷abroad and at home, are at present in the utmost distress ; but, say they, you ought ⁸to free yourselves from this distress,

¹ *Nay, they do preserve.* Μὲν οὖν is used in this sense with a corrective meaning. Cf. Plato, Gorg. 466 A, Κολακεῖα δοκεῖ σοι εἶναι ἡ φητορική ; κολακεῖας μὲν οὖν ἔγωγε εἴπον μέριον ; nay rather, more correctly, &c.

² *Sown up and down.* Cf. Plato, Gorg. 493 A, Οἷον ἀναπείθεσθαι καὶ μεταπίπτειν ἄνω κάτω.

³ *As good almost.* Cf. Herod ii. 48, Κατὰ ταῦτα σχεδὸν πάντα "Ελλησι.

⁴ *God's image.* Cf. Plato, Rep. 395, Καὶ τὰ μιμήματά ἔστιν ἀφομοιώματα.

⁵ *Kills the image of God, as it were, in the eye.* Use κατ' ὅφθαλμὸν βάλλειν.

⁶ *Are so ingenuous as to confess.* Turn by "with respect to our affairs, these men do not deny that they . . ." For the construction of ἀντιλέγειν, cf. Herod. viii. 77, Χρησμοῖσι δὲ οὐκ ἔχω ἀντιλέγειν ὡς οὐκ εἰσὶν ἀληθέες, and Thucyd. iii. 41.

⁷ *Abroad and at home.* Cf. Demosth. p. 22, Ἀλλὰ καὶ τὰ τῆς οἰκείας ἀρχῆς καὶ δυνάμεως κακῶς ἔχοντα ἐξελεγχθήσεται, where the first words are opposed to τὰ συμμαχικά, and Thucyd. i. 68 has ἀμαθίᾳ πρὸς τὰ ἔξω πράγματα χρῆσθε.

⁸ *To free yourselves from, &c.* Cf. Thucyd. vi. 11, Σκοπεῖν δτῷ τρόπῳ ἔτι καὶ νῦν ἦν δύ-

before you inquire how or by what means you were brought into it. Sir, according to this way of arguing, a minister that has plundered and ¹betrayed his country, and fears being ²called to an account in Parliament, has nothing to do but to involve his country in a dangerous war, or some other great distress, in order to prevent an inquiry into his conduct, because he may be dead before that war is at an end, or that distress got over. Thus, like the most ³villanous of all thieves, after he has plundered the house, he ⁴has nothing to do but to set it in a flame, that he may ⁵escape in the confusion. ⁶It is really astonishing to hear such an argument seriously urged in this House; ⁷but, say these gentlemen, if you found yourself upon a precipice, would you stand to inquire how you were led there ⁸before

γεννωται, τὸ σφέτερον ἀπρεπὲς εὐθήσονται.

¹ *Betrayed his country.* Cf. Demosth. p. 34, Προκέποται τῆς παραυτίκα χάριτος τὰ τῆς πόλεως πράγματα.

² *Called to account.* Εὐθύνας δοῦναι, ορ ὑπέχειν, &c. Cf. Dem. Olynth. A 17, "Ινα αἱ τῶν πεπολιτευμένων αὐτοῖς εὐθυναι δόδιαι γένωνται.

³ *Villanous of all thieves.* Τοε τῶν τοιχωρυχούντων οἱ χαλεπώτατοι, hardest to deal with (Thucyd. iii. 42).

⁴ *Has nothing to do.* Cf. Dem. Olynth. p. 28, Οὐδὲν οὖν ἄλλο μοι δοκοῦσιν η ἀμαρτάνειν, where, of course, ποιεῖν is understood.

⁵ *Escape in the confusion.* Cf. μεταξὺ δειπνοῦντες, μεταξὺ

λέγοντος, &c., and Herod. iii. 69, Καὶ τὸ Περσέων κράτος ἔχοντα δεῖ χαίροντα ἀπαλλάσσειν.

⁶ *It is really astonishing.* One might adopt Demosth. p. 47, Ἐπεὶ νῦν γε γέλως ἔσθ' ὡς χρώμεθα τοῖς πράγμασιν.

⁷ *But, say these gentlemen.* The usual way of introducing a supposed argument is by ἀλλὰ νὴ Δία. Cf. Demosth. Lept. 458, Ἀλλὰ νὴ Δί! ἐκεῖνο ἀν ισως εἴποι πρὸς ταῦτα. The answer is often given by a second ἀλλά.

⁸ *Before you considered, &c.* Cf. Thucyd. i. 2, Ἄδηλον δὲ διπότε τις ἐπελθὼν καὶ ἀτείχιστων ἀμα ὄντων, where ἄδηλον δὲ is put absolutely, like παρόν, τυχόν, &c. Turn

you considered how to get off? No, sir; but if a guide had led me there, I should very probably be provoked to throw him over before I thought of anything else—at least, I am 'sure, I should not trust to the same guide for bringing me off; and ¹this, sir, is the strongest argument that can be used for an inquiry.

LXXIX.

²Before I give an account of the editor's merits, it may not be improper to say a word of the excellences and defects of the author, ³especially as some modern critics have thought proper not only ⁴to greet him with the title of scurrilous and indecent buffoon, but to wonder how ⁵such monstrous farces could be endured by the chaste ears of an Attic audience. That many should have been greatly exasperated

by "it being yet uncertain whether you will get off."

¹ *This, sir, is the strongest,* &c. Cf. Thucyd. vi. 55, Ὅτι δὲ πρεσβύτατος ὁν 'Ιππίας ἥρξεν, εἰδὼς μὲν καὶ ἀκοῇ ἀκριβέστερον ἄλλων ισχυρίζομαι.

² *Before I give,* &c. Turn in this way:—"After examining about Aristophanes, whether he wrote ill or well, afterwards let us speak, &c." For "wrote" use simply *ποιῶ*. The word for editing a book is *ἐκδιδόναι*.

³ *Especially as some modern critics.* "Αλλως τε καὶ is often used with a participle, as Thucyd. i. 70, 'Αλλως τε καὶ μεγάλων δύντων τῶν διαφέροντων καθεστώτων, &c. Either

use this construction here, or *τῶν τε ἄλλων ἔνεκα καὶ δτι*, &c. "Critics" is *οἱ ψέγοντες*.

⁴ *To greet him with the title of,* &c. Cf. Gorg. 512 C, Καὶ ὡς ἐν ὀνεῖδει ἀποκαλέσας δν μηχανοποιεύ. This verb is generally used contemptuously. See Xenoph. Mem. i. 2, 6.

⁵ *Such monstrous farces,* &c. Turn by "wonder if the Athenians, elegant as they pretend, received things so indecently satirized in comedy (*κωμῳδεῖν*). Cf. Plato, Rep. p. 337 B, 'Ως οὐκ ἀποδέξομαι σου ἐὰν τοιαῦτα φλυαρῆς. For "elegant as they pretend" use δῆθεν or δῆ, after the adjective.

with Aristophanes for ¹publicly exhibiting Socrates on the stage and making him speak and act in a manner most inconsistent with his known character, is not surprising; ²but as the accusation urged by some against the poet, of being instrumental to Socrates' death, has been substantially refuted by many critics, ³so the present editor has very judiciously observed, with regard to the other part of the charge, that Socrates is not so much the object of ridicule in the comedy of *The Clouds* as the philosophers in general, who, of ⁴whatever benefit the lessons and example of Socrates himself might be, were, from their idle lives, their minute, ridiculous, and sometimes impious disquisitions, highly prejudicial ⁵to their disciples, and, by consequence, to the public.

¹ *Publicly exhibiting Socrates on the stage.* Cf. Plato, Rep. 381 D, Μηδ' ἐν τοῖς ἄλλοις ποιήμασιν εἰσαγέτω "Ἡραν ἡλοιωμένην, &c.

² *But as the accusation, &c.* Turn by "since many have refuted the charge laid against him, &c." Cf. Thucyd. v. 45, 'Εν τῷ δῆμῳ διαβαλὼν αὐτοὺς ὡς οὐδὲν ἀληθὲς ἐν νῷ ἔχουσιν. Also for the next clause, cf. Xen. Hell. ii. 3, 32, Πλείστοις συμεταίτιος ἀπολωλέναι.

³ *So the present editor, &c.* Cf. Plato, Rep. 436 D, Οὐκοῦν καὶ εἰ ἔτι μᾶλλον χαριευτίζαιτο

δ ταῦτα λέγων, κομψευόμενος ὡς, &c.

⁴ *Whatever benefit, &c.* Cf. Thucyd. vi. 56, Εἰ καὶ δποσοιοῦν τολμήσειαν, &c. Turn by "even if the city improved (ἐπιδίδωμι) never so much (δποσονοῦν) using him as teacher and example (παρδεῖγμα)." For "by their idle lives," cf. Thucydides' phrase, 'Εν τῷ ἀνειμένῳ τῆς γνώμης.

⁵ *To their disciples.* Cf. Plato, Rep. 563 A, Διδάσκαλός τε ἐν τῷ ταιούτῳ φοιτητὰς φοβεῖται. A common form is οἱ φοιτῶντες πρὸς τινα.

LXXX.

¹There came a flight of quails from the desert. They darkened the air. ²Almost every one's house in the city was stored with these savoury birds. Men ran with gifts of them even to Moorsha Beg, my savage neighbour, who never said a good word nor did a kind deed for anybody. Ali Ben ³Hassan, "the Much-beloved," had no quails brought to him, though all his neighbours came to consult him as to what they should do with their abundance;—but who cares to gratify "the Much-beloved?" ⁴He must be content with a name. This neglect of my townsmen I care not for; ⁵but I would fain have some time to work for mine own necessities, and to think my own thoughts. ⁶The favour which I have found with men is a burden to me, ⁷and yet I could

¹ *There came a flight*, &c. Compare for this the use of *χρῆμα* in Herodotus and elsewhere; as iii. 109, 'Εκλέπουσι πολλόν τι χρῆμα τῶν τέκνων.

² *Almost every one's house*. Cf. Herod. v. 97, Καλ' οὐδὲν δτι οὐκ ὑπίσχετο. In the oblique cases both words are equally declined, as, οὐδένα δυτινα οὐ κατέκλασε (Plato, Phædo, p. 117).

³ *Hassan*, "the Much-beloved." Δή and Δῆθεν are used in an ironical sense often, as Thucyd. vi. 80, Τὸνς Ἀθηναίους φιλοὺς δή δυτας, friends forsooth. Use δή here after "much-beloved."

⁴ *He must be content with*.

Cf. Demosth. p. 36, Καὶ ἀγαπητὸν ἦν τῶν ἄλλων ἐκάστῳ καὶ τιμῆς καὶ ἀρχῆς μεταλαβεῖν. 'Αγαπητὸν ἦν εἰ τις, &c. is also used.

⁵ *But I would fain*, &c. Cf. Thucyd. vi. 10, Οὐς πρὸ πολλῶν δν ἐτιμήσαντο ξυμμάχους γενέσθαι. Also Demosthenes' usual phrase, ἀντὶ πολλῶν χρημάτων ἐλέσθαι.

⁶ *The favour which I have found*. Use Xenophon's phrase, Διὰ χαρίτων εἶναι, or γίγνεσθαι τινι.

⁷ *And yet I could not now bear*, &c. Cf. Herod. iii. 109, Οὐκ δν ἦν βιώσιμα ἀνθρώποισι, or Dem. 558 A, ἀβίωτον φέτο ξεσθαι τὸν βίον ἔσυντῷ.

not now bear to be without it. Thou wilt soon depart, O yellow-haired stranger, from the West, and wilt return to thine own land. ¹Let the seeds of wisdom fall upon a soil which the fruit-giving river has lately flowed over. Be not too much beloved, and live in peace. Thou seest this plague; it is a sore grief to me, for the men of the city fall fast; but it gives me my only time of rest. Go now. May Allah be with thee, and mayest thou never have a name greater than thou canst bear.—*Friends in Council*, Vol. I. p. 59 (Second Series).

LXXXI.

(CLASSICAL TRIPoS, 1852.)

It was nearly at the same juncture that Sparta seemed ²to have attained the summit of her power; ³her old enemy had been reduced to insignificance; ⁴her two most formidable rivals converted into useful dependants; her refractory allies chastised and

¹ *Let the seeds of wisdom.* Turn by “My words, like seeds falling . . . do you receive.” Use Παροιμιάζομαι, and compare the form, Εἶδον τὴν σὴν ἀνδρίαν . . . ἀναβαίνοντος.

² *To have attained the summit.* Cf. Thucyd. iv. 100, Καὶ ἐσεσιδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου, turning it by, “seemed to have advanced to the greatest point of their power (*προελθεῖν*).” Or else cf. Herod. ii. 35, Αὐτὸς ἔωντο δέει πολλῷ ὑποδεέστερος.

³ *Her old enemy, &c.* Cf. Thucyd. ii. 7, Πέριξ τὸν Πελοπόννησον καταπολεμήσοντες.

⁴ *Her two most formidable, &c.* Turn as follows, “those whom they feared, lest they should become equal to . . . they employed advantageously (*χρῆσθαι*) as paying tribute.” Cf. Thucyd. i. 19, Καὶ οἱ μὲν Λακεδαιμόνιοι οὐχ ὑποτελεῖς ξχοντες φόρου τοὺς ξυμμάχους ἤγοῦντο.

cowed; ¹in no quarter of the political horizon, neither in nor out of Greece, did it seem possible for the keenest eye to discover any prognostics of danger; her empire, says the contemporary historian, appeared in every respect to have been now established on a glorious and solid base. Yet, in a few years, ²the Spartan women saw, for the first time, the smoke of the flames, with which a hostile army ravaged their country, in the immediate neighbourhood of the capital; and a Spartan embassy implored the pity of the Athenians, ³and pleaded the magnanimity with which Sparta, in her hour of victory, had preserved Athens from annihilation, as a motive for the exercise of similar generosity toward a fallen enemy.

¹ *In no quarter of the political horizon, &c.* Cf. Thucyd. i. 138, *Kαὶ τῶν μελλόντων ἐπὶ πλεῖστον τοῦ γενησομένου ἀριστος εἰκαστής.* Turn after the model of this as follows: “it was impossible even for the acutest guesser . . . to suspect that anything would go wrong” (*κακῶς ἔξειν μέλειν* or something of the sort).

² *The Spartan women saw, for the first time.* Cf. Thucyd. iv. 34, “*Ἐκπληξίς τε ἐνέπεσεν δυθρώποις δῆθεσι τοιαύτης μάχης*; and ii. 44, ‘*Αλλ’ οὐ δινέθας γενόμενος ἀφαιρεθῆ.* Turn by “saw the enemy firing, &c.” “Immediate neighbourhood” is *τὰ ἐν κύκλῳ*, with a genitive, although Hero-

dotus (iv. 72) puts an accusative.

³ *And pleaded the magnanimity, &c.* Turn this as follows: “begged them to pity them: for that having prevented, when in prosperity, Athens from being annihilated . . . they deserved to have a like return when in trouble.” For “in the hour of victory,” cf. Thucyd. i. 16, *Καὶ Ἰωσὶ προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων.* For “to have a like return,” cf. Plato, Gorg. p. 520 G, *Τὸν εὖ παθόντα ἐπιθυμεῖν ποιεῖ διτ’ εὖ ποιεῖν.* Observe that *ἄξιοι εἶναι* here must be used, not *ἄξιος εἶναι*, as the subject of *εἶναι* is the same as that of the main verb.

LXXXII.

I sat on the stairs, waiting, ¹in direful suspense, for the doctor to come out. ²A quarter of an hour passed, half an hour, three-quarters of an hour. I augured the worst from the long visit of the doctor. At last he came out of the sick man's room ³with a happy expression on his countenance, though a very thoughtful one. I ⁴rushed up two or three steps to meet him. "It is good news," I exclaimed. "I think we shall do it; I really do think we shall do it," he replied. ⁵"It will be one of the most useful discoveries of modern times, and will immortalise us both. ⁶But you girls do not care for these things." "But your patient?" I said, rather peevishly. ⁷"Is

¹ *In direful suspense, &c.* Cf. Thucyd. ii. 8, "Η τε ἄλλη Ἑλλὰς πᾶσα μετέωρος ἦν ξυνιουσῶν τῶν πρώτων πόλεων. Also Herod. viii. 67, Πάριοι δὲ ἐκαραδόκεον τὸν πόλεμον καὶ δποβήσεται.

² *A quarter of an hour, &c.* Turn by "time advancing, when portions (*μόριον*), one, two, &c. . . . had passed, and the doctor stayed within, then, as it seemed, the very worst was about to happen."

³ *With a happy expression.* Cf. Thucyd. ii. 37, Οὐδὲ αἰγαίμονος μὲν λυπηρὰς δὲ τῇ δύσει ἀχθηδόνας προστιθέμενοι. Or simply turn by "by his look expressing (*σημαίνειν*) pleasure, &c."

⁴ *Rushed up two or three steps.* Turn by "ascended as if to meet him, as far as (*μέχρι*)

two, &c." Turn below *it is good news* by "you are evidently about to report something favourable (*κεδνός*)."
Cf. Thucyd. i. 71, δῆλοι ὡσι μὴ ἐπιτρέψοντες.

⁵ *It will be one of, &c.* Turn by "as being very useful, it will attach glory to us, such as nothing else would. &c." Cf. Thucyd. vi. 89, Ἐμοὶ δὲ ἀτιμίαν περιέθετε, and Plato, Apol. 35 A, Οἱ ἐμοὶ δοκοῦσιν αἰσχύνην τῇ πόλει περιάπτειν, and Demosth. p. 245, Συνέβη γενέσθαι τοσαύτην δσην οὐδείς πω πρότερον μέμνηται γεγονούιαν.

⁶ *But you girls, &c.* Turn by, "But such as you are, care nothing about, &c."

⁷ *Is he better?* Cf. Dem. p. 13, Ἡσθένησε, πάλιν βαῖσας οὐκ ἐπὶ τὸ βαθυμεῖν ἀπέκλινεν.

he better? ¹Is it the crisis that has passed? Do you know that he was very ill all last night, and that they thought of sending for you?" ²A sudden expression of dismay came over the old man's face, and he absolutely blushed. "Good heavens! ³I did not think of asking him how he was. I never was so ashamed of myself in my life. ⁴We began talking of this confounded invention of ours. I told him what I had done; he told me what he had thought, and—but I must go back into the room;" ⁵and away hurried the doctor back into the patient's room.—*Friends in Council*, Vol. I. p. 158.

LXXXIII.

Then ⁶consider the worry connected with conjoint action; how, when you are acting with others, ⁷you are never certain of being up to time; and how it requires a long and painful experience of the world ⁸before you learn to make allowance for the

¹ *Is it the crisis.* Cf. such phrases as ἐν δροπῇ κεῖσθαι, ἐπὶ δροπῆς εἶναι, &c., or υἱῷ ἀκμῇ νοσήματος.

² *A sudden expression, &c.* Cf. Plato, Rep. 414 C, 'Ως τοικας ἔφη ὁκνοῦντι λέγειν.

³ *I did not think of asking him.* Cf. Thucyd. iv. 61, Παρεστάναι δὲ μηδενὶ ὡς, &c. Also the simple infinitive is used after the verb in this sense.

⁴ *We began talking of.* Cf. Demosth. p. 244, Εἳντι εἰς Ἑλληνικὰς πράξεις καὶ λόγους ἐμπέσω.

⁵ *And away hurried.* Cf. Herod. iv. 155, Οἴχετο μεταξὺ ἀπολιπών δὲ Βάττος ἐς τὴν θήρην.

⁶ *Consider the worry, &c.* Turn by "consider how plaguesome it is to act in unison" (*κοινῇ τι πράσσειν*).

⁷ *You are never certain, &c.* Turn by "then it is possible to miss (*λείπεσθαι*) the opportunity."

⁸ *Before you learn to make, &c.* Turn this as follows: "And if any one is experienced in the world, he, if any one, will reckon how many

necessary variation in your calculations, which results from other men's backwardness, unpunctuality, and even their reasonable hindrances. There is nothing like certainty in any transaction where you have colleagues. This man, just at the point of time when you relied upon him, is ill ; that man,¹ torn by domestic affliction ; a third indifferent to the project which he had hitherto been sanguine about ; a fourth won over to the enemy,² while you, assured of his adherence, have been working in other directions, and neglecting him.³ The army is to concentrate upon a certain point at a certain time ; but this marshal has lost his way, and that one has been beaten on the road ; and⁴ one is stupid, and another is traitorous, and a third is unlucky ; and at last you find that, to have ensured success, you must yourself have been everywhere at the same time.⁵ These things happen, too, in private life ; for the ordinary affairs of men are not very different from

things will happen contrary to experience, some men being, &c." In the third item here mentioned, "their reasonable hindrances," vary the construction, and instead of a participle, put a finite verb with *ταχ'* *ἄν*.

¹ *Torn by domestic affliction.* Cf. Herod. i. 45, Καίπερ ἐών εὐ κακῷ οἰκητῷ τοσούτῳ.

² *While you, assured of, &c.* Turn by "but you, careless as though he were safe (*βέβαιος*), were looking after other things." Cf. Herod. vii. 135,

'Εσ ἔμε τε καὶ τὰ ἔμὰ πρήγματα ἀποβλέποντες.

³ *The army is to concentrate, &c.* In Attic Greek *αὐτίκα* is used to introduce an example of some principle asserted ; cf. Plato, Repub. 340 D, 'Επει αὐτίκα ιατρὸν καλεῖς σύ, &c. Since, to give an example, &c.

⁴ *One is stupid.* Cf. Thucyd. iii. 53, Καὶ ὑμᾶς (ὑποκτεύομεν) μὴ οὐ κοινοὶ ἀποβῆτε.

⁵ *These things happen, &c.* Cf. Demosth. p. 150, Τὸν μὲν τῶν ἴδιωτῶν βίου δοσφαλῆ τὸν δὲ τῶν πολιτευομένων.

war, diplomacy, and government: and the¹ impartial goddess Worry finds time to attend to private and most obscure persons.—*Friends in Council*, Vol. I. p. 27 (Second Series).

LXXXIV.

The Spanish character, with relation to public affairs,² is distinguished by inordinate pride and arrogance. Dilatory and³ improvident,⁴ the individual, as well as the mass,⁵ all possess an absurd confidence that everything is practicable which their heated imagination suggests. Once excited, they can see no difficulty in the execution of a project,⁶ and the obstacles they encounter are attributed to treachery;⁷ hence the sudden murder of so many virtuous men at the commencement of this commo-

¹ *Impartial goddess, &c.* Cf. Herod. vi. 11, Θεῶν τὰ ἵστα νεμόντων. For “to attend to,” use προσέχειν, with or without νοῦν, or ἐπιμελεῖσθαι.

² *Is distinguished by, &c.* Cf. Thucyd. iii. 82, “Ωστε εὐσεβείᾳ μὲν οὐδέτεροι ἐνδιζον. Use the form θαυμάσιον δσον for “inordinate, &c.”

³ *Imprudent.* Cf. Thucyd. i. 122, Αὐτὸς δὲ αφ’ ἑαυτοῦ τὰ πολλὰ τεχνᾶται πρὸς τὸ παρατυγχάνον. Turn by “unprepared for whatever turns up.” Or cf. Thucyd. iii. 38, Προνοῆσαι βραδεῖς τὰ ἔξι μῆντῶν ἀποβησόμενα.

⁴ *The individual as well as the mass.* Cf. Thucyd. vii. 64,

Καὶ ἐνθυμεῖσθε καθ’ ἐκάστους τε καὶ ξύμπαντες.

⁵ *All possess an absurd confidence, &c.* Turn by “they are sanguine of accomplishing, &c.” Cf. Thucyd. i. 70, Ὁξεῖς ἐπινοῆσαι καὶ ἐπιτελέσαι ἔργῳ δὲν γνῶσιν . . . καὶ ἐπὶ τοῖς δεινοῖς εὐέλπιδες.

⁶ *And the obstacles, &c.* Turn by “and if any one does oppose, they accuse him of treachery;” and take the usual form, ἀδικίαν καταγιγνώσκειν τινός.

⁷ *Hence the sudden murder, &c.* Cf. Thucyd. i. 74, Ὁσ αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο.

tion. ¹ Kind and warm in his attachments, but bitter in his anger, the Spaniard is ² patient under privations, firm in bodily suffering, prone to sudden passion, vindictive, ³ bloody, ⁴ remembering insult longer than injury, and cruel in his revenge. With a strong natural perception of what is noble, his promise is lofty; but, as he invariably permits his passions to get the mastery of his reason, his performance is mean.—NAPIER.

LXXXV.

⁵ “Consciousness of continual progress” is perhaps the hardest of these essential conditions to be secured; for progress in well doing, continuous, and certain, ⁶ is given to few of mortal mould, however strenuous the effort. Man is both weak and erring by nature; but He who knoweth our infirmities, and of what dust we are made, has compassion upon us; ⁷ and inasmuch as our progress to the grave is indeed

¹ *Kind and warm, &c.* Turn by “being treated kindly ($\epsilon\delta\pi\alpha\sigma\chi\epsilon\nu$) they love to return kindnesses ($\grave{\alpha}\nu\tau'\epsilon\delta\pi\omega\epsilon\nu$).” In this passage use the plural throughout, “the Spaniards,” not “the Spaniard.”

² *Patient under privations.* Cf. Plato, Rep. p. 556 B, Μαλακοὺς δὲ καρτερεῖν πρὸς ἡδουνάς τε καὶ λύπας. For the next clause take the form ἡδουνῶν, &c., ξσσοντας εἰναι.

³ *Bloody.* Cf. Herod. i. 212, Τῇ μὴν σὲ ἐγὼ καὶ ἀπληστον ἔσντα αἷματος κορέσω.

⁴ *Remembering insult, &c.* Cf. Xen. Anab. ii. 4, 1, Μὴ μνησι-

κακεῖν βασιλέα αὐτοῖς τῆς ἐπιστρατείας.

⁵ *Consciousness of continual.* Turn by “to be aware of one’s advancing ($\xi\mu\nu\epsilon\iota\delta\acute{\epsilon}nai$ ἔαυτῷ) . . . is perhaps the hardest of those things which must be secured to begin with ($\iota\pi\acute{\alpha}\rho\chi\epsilon\nu$).”

⁶ *Is given to few..* Turn by ὀλίγων ἀνθρώπων ἔστι; and cf. Thucyd. vi. 56, Εἰ καὶ διοσοιοῦν τολμήσειαν, for the next words.

⁷ *And inasmuch as.* Turn by “and since we advance ($\pi\tau\acute{o}\iota\epsilon\acute{e}nai$) in life continuously . . . God has discovered . . . so that one need supply nothing but . . . &c.”

continuous, without rest or pause, a means of salvation has been provided, requiring only honest and unceasing effort, the loving heart, the faithful spirit; and one who is able,¹ bridges over the chasm between *effort and success*. We may with such aid always have this consciousness of progress then; because it rests with us, and it is always in our power to make unceasing and true-hearted effort,² and this is the condition of progress towards the desired end; the reward of the servant with two talents, as of him with ten!³ Let us cease, then, to bewail either the monotony of life or its blank and aimless character. Those who utter such complaints must not only have failed to discover its proper use, but missed the true interpretation of the great law which lifts the burden⁴ and unfolds the mystery of life.—*Life's Problems*, p. 72.

LXXXVI.

⁵ The only view under which our subject will permit us to consider colonization is in its tendency to augment the population of the parent State.

¹ *Bridges over the chasm.* Use τὸ ἐν μέσῳ τοῦ τε προθυμεῖσθαι, &c., γενόμενον. (ἐπιτυγχάνειν). Cf. LXXXVII. note 3.

² *And this is the condition,* &c. Turn by “and he who supplies these requisites, &c.” (*παρέχεσθαι*).

³ *Let us cease, then.* Turn by “let us cease crying down life, as always busy about the same things, and having nothing to aim at”

⁴ *And unfolds the mystery,* &c. Turn by “discloses what life really is,” and observe the usual Greek position for “life” will be in the first clause, like οἶδα σε τίς εἰ.

⁵ *The only view under which,* &c. Use μέθοδος, for “subject,” and cf. Plato, Phædo, p. 96 D.

¹ Suppose a fertile, but empty, island to be ² within the reach of a country in which arts and manufactures are already established; suppose a colony sent out from such a country to take possession of the island, ³ and to live there under the protection and authority of their native government, the new settlers will naturally convert their labour to the cultivation of the vacant soil, ⁴ and with the produce of that soil will draw a supply of manufactures from home. Whilst the inhabitants continue few, and lands cheap and fresh, the colonists will find it easier and more profitable to raise corn or rear cattle, and with corn and cattle ⁵ to purchase woollen cloth, for instance, or linen, than to spin or weave these articles for themselves. The mother country, meanwhile, derives from this connexion ⁶ an increase both of provision and employment.—PALEY'S *Moral Philosophy*, Bk. vi. c. 11.

¹ Suppose a fertile. Use θῶμεν γάρ (τίθημι).

² Within the reach of. Cf. Herod. i. 179, "Αλλη πόλις ἀπέχουσα ἀπὸ Βαβυλῶνος.

³ And to live there, &c. Turn this by "on condition that they who sent out the colony (ἀποικίω, Thucyd. i. 24,) should rule and protect them" (ἐπιμελεῖσθαι). For "on condition that" use εφ' φ, or εφ' φ τε with a future (Thucyd. i. 113).

⁴ And with the produce, &c. Cf. Eurip. Hel. 1088, Πέπλων τε λευκῶν μέλανας ἀνταλλάξο-

μαι. Turn by "as intending in exchange for what the soil produces to receive the manufactures from home."

⁵ To purchase woollen, &c. Turn by "intending (ώς with the future) to buy whatever they want, as, &c." Cf. Herod. v. 11, Τυραννίδος μὲν οὐδεμιῆς προσέχρησε. For "woollen cloth" use τὰ ἐξ ἔριου δεδημιουργημένα.

⁶ An increase both of. Cf. Plato, de Rep. 526 B, "Ομως εἴς γε τὸ δεῖντεροι αὐτοὶ αὐτῶν γίγνεσθαι πάντες ἐπιδιδόσιν. Or use ἐπίδυσιν λαμβάνειν.

LXXXVII.

¹ Apropos of carriages, I remember an amusing story of an Italian ecclesiastic. ² He was in company with some other good people; they were ³ inveighing against the pomps and riches of this world, and showing the inability of such things to make men happy. ⁴ He quite chimed in with his companions. “All! ⁵ all is vanity,” he said, ⁶ and then he paused for a moment, “except a carriage.” Now, he was a very good man, ⁷ devoted to charitable works in the great town where he lived; ⁸ but probably he was a studious sickly man, and had found the ⁹ immense gain that it was for him in his

¹ *Apropos of carriages, &c.* Turn by “but about carriages, I remember hearing what an ecclesiastic, &c.” Cf. Plato, Rep. p. 436 D, Καὶ εἰ ἔτι μᾶλλον χαριευτίζοιτο κομψευόμενος ὡς, &c., and Phædrus, p. 227 C, Αὐτὸ δὴ τοῦτο κεκόμψευται.

² *He was in company with, &c.* Use ξυνεῖναι with a dative, but also observe a varied construction less common, Μετὰ δὲ νέων ἀεὶ ξύνεστι τε καὶ ἐστίν (Plato, Symp. 195 B). Συνακολουθεῖν is also used in the same way (Isocr. Panegyr. 40).

³ *Inveighing against, &c.* Cf. Thucyd. i. 67, Κατεβόων δτι σπουδάς τε λελυκότες εἶεν καὶ ἀδικοῖεν τὴν Πελοπόννησον.

⁴ *He quite chimed in, &c.* Ξυμφωνῶ is used by Plato frequently in this sense.

⁵ *All is vanity, &c.* Cf. Demosth. p. 23, Καὶ ἐν οὐδενὸς εἶναι μέρει τὸν τοιοῦτον.

⁶ *And then he paused, &c.* Cf. Thucyd. v. 10, Οὐ πολὺ δὲ διαλιπὼν ἐτελεύτησε.

⁷ *Devoted to charitable, &c.* Turn by “Of his fellow-citizens, for one man he benefited many in many ways” (*πολλὰ πλειστούς*).

⁸ *But probably he was, &c.* Turn by “but I fancy, since he was not very strong, through being given up to study, he found himself, &c.” For “I fancy,” ὡς ἔμοι δοκεῖ, ὡς ἔμοι δοκεῖν, τό γε δοκοῦν ἔμοι, are used.

⁹ *Immense gain, &c.* Cf. Thucyd. vii. 56, Τοῦ ναυτικοῦ μέγα μέρος προκόψαντες, where τοῦ ναυτικοῦ seems to be the genitive after προκόψαντες. Xenophon has a different con-

work to ride sometimes in a carriage. So, when he was denouncing the pomps and vanities of the world,¹ an honest, sudden thought compelled him to make this exception. But it has a very droll sound. “All! all is vanity, except a carriage.” I quite agree with him; ² so, when I put down my brougham—that little box upon wheels in which I have done a good deal of work of one kind or another—³ you will know that it is sheer, undoubted, unmitigated poverty. You will not be taken in by my saying that a carriage is a nuisance; that a horse is always falling ill or getting into some trouble.—*Friends in Council*, Vol. II. p. 166.

LXXXVIII.

Since the soil will maintain ⁴ many more than it can employ, ⁵ what must be done, supposing the

struction, Ταῦτα προκόπτει τι ἐστὸ μὴ καταφρονεῖσθαι. Herodotus uses the passive (iii. 56), 'Ἐστὸ πρόσω οὐδὲν προεκόπτετο τῶν πρηγμάτων.

¹ An honest, sudden, &c. Use “wishing to speak the absolute truth, it occurred to him that he ought, &c.” Cf. Thucyd. iv. 61, Παρεστάναι δὲ μηδενὶ ὡς οἱ μὲν Δωριῆς ἡμῶν πολέμοι τοῖς Ἀθηναῖοις, and ii. 24, Τρίηρεις τε μετ' αὐτῶν ἑκατὸν ἔξαιρέτους ἐποιήσαντο.

² So, when I put down, &c. Turn by “when I cease riding in, &c.” (κομίζεσθαι). Just below for “of one sort or another,” use δποιονδηποτοῦν, or the like.

³ You will know that. Cf. Thucyd. iii. 42, Εἰ μὲν γὰρ ἀμαθίαν κατηγιώντο, &c., ἀδικίας τε ἐπιφέρομένης, &c. Xenophon speaks of ἀδικία εἰλικρινῆς, pure, sheer injustice, and the word can be used here. Thucydides has ἄντικρυς δουλεία for sheer slavery. There is a use of φθάνω one might, perhaps, copy here; as ἀποτρέχων οὐκ ἀν φθάνοις, you may run away at once.

⁴ Many more than it can, &c. Take the common form, μείζω ή κατὰ δάκρυα (Thucyd. vii. 75).

⁵ What must be done, &c. Cf. the usual phrases τί χρήσομαι αὐτῷ, οὐκ ἔχω δτι

country to be full, with the remainder of the inhabitants? They who, by the¹ rules of partition (and some such must be established in every country), are entitled to the land; and they who, by their labour upon the soil,² acquire a right in its produce, will not³ part with their property for nothing; or, rather,⁴ they will no longer raise from the soil⁵ what they can neither use themselves, nor exchange for what they want. Or lastly, if these were⁶ willing to distribute what they could spare of the provision which the ground yielded, to others who had no share or concern in the property or cultivation of it, yet still the most enormous mischiefs would ensue from great numbers remaining unemployed. The idleness of one half of the community would overwhelm the whole with confusion and disorder.⁷ One only way presents itself of removing the difficulty which this question states, and which

χρήσομαι τῷ ἀργυρίῳ, &c. For the next words cf. Demosth. p. 1346, Τὰ περιόντα χρήματα τῆς διοικήσεως.

¹ *Rules of partition.* *Οὐε οἱ νόμοι οἱ διανεμητικοί.*

² *Acquire a right.* Cf. Thucyd. iv. 17, Δίκαιοι εἰσὶ καὶ ἀπιστότατοι εἶναι.

³ *Part with . . . for nothing.* Cf. Xen. Anab. vii. 7, 47, Ἀνέξεσθαι τὸν σοὶ προεμένους εὑργεσίαν δρῶντα ἐγκαλοῦντάς σοι. For “for nothing” use *προῖκα*.

⁴ *They will no longer raise.* Cf. Thucyd. i. 5, Οἷς τε ἐπιμελὲς εἴη εἰδέναι οὐκ ὀνειδίζοντων.

⁵ *What they can neither use.* Cf. Arist. N. Eth. v. 5, 13, Δηλοῖ δτι δταν μὴ ἐν χρείᾳ ὁσιαν ἀλλήλων οὐκ ἀλλάττονται. For the construction of ἀλλάττεσθαι, cf. Thucyd. viii. 82, Τήν τε παραυτίκα ἐλπίδα ἔκαστος τῆς τε σωτηρίας καὶ, &c., οὐδενὸς ἀν ἡλλάξαντο.

⁶ *Willing to distribute.* Cf. Arist. N. Eth. v. 5, 8, Καὶ αὐτὸν ἐκείνῳ μεταδιδόναι τὸ αὐτοῦ.

⁷ *One only way, &c.* Aristotle's usual word for a difficulty raised is *διαπορούμενον*, and to solve it is *λύειν*. See Arist. N. Eth. v. 9.

is simply this: that they whose work is not wanted, nor can be employed, in the raising of provision out of the ground, convert their hands and ingenuity¹ to the fabrication of articles which may gratify and requite those who are so employed, or who, by the division of lands in the country,² are entitled to the exclusive possession of certain parts of them.³ By this contrivance all things proceed well. The occupier of the ground raises from it the utmost that he can procure, because he is repaid for what he can spare by something else which he wants, or with which he is pleased: the artist or manufacturer,⁴ though he have neither any property in the soil, nor any concern in its cultivation, is regularly supplied with the produce, because he gives, in exchange for what he stands in need of, something⁵ upon which the receiver places an equal value; and⁶ the community is kept quiet, while both sides are engaged in their respective occupations.—PALEY'S *Moral Philosophy*, Bk. vi. c. 11.

¹ *To the fabrication, &c.* Turn by “to fabricate ($\delta\pi\epsilon\rho-\gamma\delta\zeta\epsilon\sigma\theta\alpha\iota$) such things as they would gladly receive in exchange, who either themselves work, &c.” ($\gamma\epsilon\omega\rho\gamma\epsilon\bar{\iota}\nu$).

² *Are entitled to the exclusive, &c.* Use $\kappa\acute{\iota}\rho\iota\sigma\sigma$ $\epsilon\bar{\iota}\nu\alpha\iota$.

³ *By this contrivance, &c.* Cf. Thucyd. vi. 103, $Kal\tau\acute{\iota}\lambda\lambda\alpha\pi\acute{\iota}\chi\acute{\iota}\omega\rho\epsilon i\alpha b\acute{\iota}ro\acute{\iota}s\epsilon\acute{\iota}\lambda\pi\acute{\iota}\delta\alpha s$.

⁴ *Though he have neither.* Use $\mu\acute{\iota}\epsilon\tau\acute{\iota}\nu\alpha\iota$ impersonally.

⁵ *Upon which the receiver.* Turn this simply by $\tau\acute{\iota}\delta\acute{\iota}\sigma\sigma\acute{\iota}\nu\acute{\iota}\epsilon\acute{\iota}\nu\phi\acute{\iota}\delta\acute{\iota}\pi\acute{\iota}\delta\acute{\iota}\nu\alpha\iota$.

⁶ *The community is kept quiet.* Cf. Thucyd. i. 115, $N\acute{\iota}\omega\tau\acute{\iota}\sigma\sigma\acute{\iota}\nu\acute{\iota}\beta\acute{\iota}\omega\lambda\acute{\iota}\mu\acute{\iota}\nu\acute{\iota}\nu\acute{\iota}\tau\acute{\iota}\mu\acute{\iota}\nu\acute{\iota}\epsilon\acute{\iota}\alpha\acute{\iota}\sigma$. For the next words, use $\pi\acute{\iota}\rho\acute{\iota}\mu\acute{\iota}\mu\acute{\iota}\tau\acute{\iota}\epsilon\acute{\iota}\nu\acute{\iota}\sigma\theta\alpha\iota\pi\acute{\iota}\nu\acute{\iota}\epsilon\acute{\iota}\pi\acute{\iota}\nu\acute{\iota}\epsilon\acute{\iota}\omega\acute{\iota}\nu$, or $\epsilon\bar{\iota}\pi\acute{\iota}\tau\acute{\iota}\nu\acute{\iota}\pi\acute{\iota}\nu\acute{\iota}\epsilon\acute{\iota}\pi\acute{\iota}\nu\acute{\iota}\epsilon\acute{\iota}\omega\acute{\iota}\nu$.

LXXXIX. (a.)

In the first place the man who wishes for self-advancement must be industrious.¹ This seems a common-place remark, but is not so. It is imagined,² for instance, that any clever man can³ get up a subject very quickly.⁴ This is all a delusion, and⁵ we lawyers are the people who have especially deluded mankind in this matter. They see us crammed, as they suppose, overnight, or⁶ early in the morning,⁷ before going into court, with the details of a subject, and they suppose that a similar thing can be done in any other department of human life; but they forget that a law case when it comes on for adjudication is often a very limited and narrow affair; and they also forget that these details, which

¹ *This seems a common-place remark.* Cf. the phrases *τὸ θρυλούμενον*, *τεθρυλημένον*, &c. Or use the common form *'Αλλὰ νὴ Δία*, answered by a second *ἀλλά*.

² *For instance.* The usual particle when an example is adduced of some general principle is *αὐτίκα*, cf. Plato, Rep. p. 340 D, *'Επει αὐτίκα ἰατρὸν καλεῖς σὺ τὸν ἔξαμαρτάνοντα*, &c.

³ *Get up a subject very quickly.* Turn by "can learn the particulars of anything, &c." Use the common phrase *τὰ καθ' ἔκαστον*.

⁴ *This is all a delusion.* Join this to the last sentence by a participial construction,

as explained in Exercise XCIII.

⁵ *We lawyers, &c.* Turn by "I and other lawyers (*οἱ περὶ τοὺς νόμους δύτες*) not least help to introduce this opinion." Cf. Thucyd. iii. 45, *Η τύχη οὐδὲν ξυμβάλλεται· εἰς τὸ ἐπαληρεῖν*. Euripides puts a genitive after the word *ξυμβάλλεται* *τοῦδε δείματος*, but this is not common.

⁶ *Early in the morning.* Cf. Herod. ix. 101, *Πρωτὶ ἔτι τῆς ἡμέρης*.

⁷ *Before going into court.* *Εἰσιέναι* is the technical term for going into court, and is used both of the litigants themselves, and the suit.

they see ¹ supplied to us at the last moment, fall into the right places in our minds—the places prepared for them by long previous study and experience.—*Friends in Council*. Second Series, Vol. I. p. 245.

LXXXIX. (b.)

(CLASSICAL TRIPPOS, 1849.)

As the government ² was now effectually converted into a military usurpation, it became easy to simplify its operations ; and most of the persons formerly ³ employed in civil departments were ⁴ dismissed from office. Some were at once turned off; ⁵ others had documents given them entitling them to be reinstated upon vacancies ; a few had some trifling pension promised. All who depended for employment and subsistence upon foreign trades were now destitute. Whole families were thus suddenly reduced to poverty and actual want. Their trinkets went first ; whatever was saleable followed : things offered for sale at such a time ⁶ were sold at

¹ Supplied to us at the last moment. Turn by “ which we are taught at the very crisis ” (*ἐν αὐτῷ τῷ καιρῷ*).

² Was now effectually, &c. Use *περιστασθαι* or *περιπίπτειν* *eis*.

³ Employed in civil, &c. Use *πολιτεύεσθαι*, or *οἱ ἐν ταῖς ἀρχαῖς*.

⁴ Dismissed from office. Cf. Thucyd. vii. 16, Τὸν μὲν Νικίαν οὐ παρέλυσαν τῆς ἀρχῆς.

⁵ Others had documents, &c. Turn as follows: “ others receiving papers, as about to be restored (*κατάγω*), when there was an opportunity ; and some going to receive some small payment yearly.”

⁶ Were sold at half their value. Cf. Herod. i. 196, “Οκεῖς αὕτη εὑροῦσα πολλὰν χρυσίον πρηθείη. For “half-price” Plato uses ἡ ἡμίσεια. τοῦ τιμήματος.

half their value, while the price of food ¹ was daily augmenting. It was a dismal thing to see the Mint beset with persons who carried thither the few articles of plate with which they formerly ² set forth a comfortable board, and the ornaments which they had worn in happier days.

XC.

³ Emigration may be either the overflowing of a country, or the desertion. ⁴ As the increase of the species is indefinite, and the number of inhabitants which any given tract or surface can support, finite: it is evident that great numbers may be constantly leaving a country, and yet the country remain constantly full. Or, whatever be the cause ⁵ which invincibly limits the population of a country; when the number of the people has arrived at that limit, ⁶ the progress of generation, beside continuing the succession, will supply multitudes for foreign emi-

¹ Was daily augmenting. Cf. Demosth. p. 918, "Οτε δ' ὁ σῖτος ἐπετιμήθη πρότερον καὶ ἐγένετο ἔκκαλδεκα δραχμῶν.

² Set forth a comfortable. Cf. Thucyd. i. 130, Τράπεζάν τε Περσικὴν παρετίθετο.

³ Emigration may be either. Cf. Thucyd. i. 12, Καὶ οὐκέτι ἀνισταμένη ἀποικίας ἐξέπεμψε, and turn the latter part of the sentence by genitives absolute.

⁴ As the increase of the species. Cf. Arist. N. Eth. i. 2, Πρόεισι γὰρ οὗτω γ' εἰς

ἀπειρον, and turn the next words by "cannot maintain inhabitants infinite in number" (ἀπείρους τὸ πλῆθος).

⁵ Which invincibly limits. Turn by "whatever cause is an obstacle to its increase, &c." Cf. Thucyd. viii. 24, Καὶ δοφ ἐπεδίδους ἡ πόλις ἐπὶ τὸ μεῖζον.

⁶ The progress of generation. Turn by "those who are born after (ἐπιγίγνεσθαι) not only fill up any vacancy (εἰ τι ἐλλιπέσ) but supply those who will emigrate."

gration. In these two cases emigration ¹ neither indicates any political decay, nor in truth diminishes the number of the people; nor ought to be prohibited or discouraged. ² But emigrants may relinquish their country ³ from a sense of insecurity, oppression, annoyance, and inconvenience. Neither, again, here is it emigration which wastes the people, but the evils that occasion it. It would be in vain, if it were practicable, to confine the inhabitants at home; for the same causes which drive them out of the country would prevent their multiplication if they remained in it.—PALEY's *Moral Philosophy*, Book vi. c. 11.

XCI.

(CLASSICAL TRIPoS, 1850.)

Marius, when raising soldiers to accompany him into Africa, ⁴ disregarded the usual practice altogether, and enlisted into the legions citizens of the lowest and most indigent classes of society. ⁵ His motives for this unprecedented measure are variously

¹ *Neither indicates.* Cf. Herod. i. 34, Τοῦτον δὴ σημαίνει δ ὄνειρος ὡς ἀπολέει μιν βληθέντα. Turn by, “points out the community as insensibly (λανθάνειν) decaying.”

² *But emigrants, &c.* In the Orators this would be best rendered by 'Αλλὰ νὴ Δία, but hardly, I suppose, “in Aristotle, in whose style this piece should be written.

³ *From a sense of insecurity.*

Cf. Thucyd. vi. 92, 'Αλλ' ἐν φᾶσφαλῶς ἐπολιτεύθην, the middle being the common form.

⁴ *Disregarded the usual, &c.* Cf. Thucyd. iv. 17, Τοὺς δὲ λόγους μακροτέρους οὐ παρὰ τὸ εἰωθὸς μηκυνοῦμεν, and iv. 97, Πᾶσι γὰρ εἶναι καθεστηκός, &c.

⁵ *His motives for, &c.* Turn by “with what object he made this innovation.” Use δτι βουλόμενος, and νεωτερίζειν.

stated; ¹ but it may be most probably imputed to a mingled feeling of personal ambition, and of hatred towards all those who were any way distinguished for birth or fortune. ² Himself sprung from the lowest of the people, and having forced his way to the high station which he filled amidst the scorn and aversion of the nobility, ³ it was his delight to be the consul of the populace; ⁴ and as he had risen by their favour, to show that he cared for the support of no order in the State besides. He knew, moreover, that an army formed out of those who have no property to lose ⁵ becomes the ready instrument of its general's ambition, and easily transfers to him the duty and affection which it owes to its country and its government. ⁶ Marius stands conspicuous among those who have risen to greatness by favouring the envy and

¹ *But it may be most, &c.* Turn by “but partly being personally ambitious, partly from spite against . . . he seems to have adopted this plan.” Cf. Herod. ix. 15, Οὗτι κατὰ ἔχθος αὐτῶν, &c. Also Thucyd. ii. 37, Ὡς ἔκαστος ἐν τῷ εὐδοκιμεῖ.

² *Himself sprung.* Use γεγονέναι τινός or ἀπό τινος. Turn by “sprung himself from . . . and the nobles envying him, &c.” For “high station, &c.” cf. Thucyd. ii. 37, Ἐς τὰ κοινὰ προτιμηθῆναι.

³ *It was his delight to, &c.* Cf. Thucyd. ii. 37, Ὄνομα κέκληται δημοκρατία. Also Plato, Phædo, p. 91 A, Οὐ γὰρ ὅπως τοῖς παροῦσιν δόξῃ ἀληθῆ εἶναι

προθυμηθῆσομαι, or use Περὶ πλείστου ποιεῖσθαι.

⁴ *And as he had risen, &c.* Turn by “he neglected the rest, and flattered them (cf. Thucyd. i. 9, Καὶ τὸ πλῆθος τεθεραπευκότα, &c.) as having favoured him” (χαρίζομαι).

⁵ *Becomes the ready, &c.* Turn by “readily helps the general if he has any ambition privately.” Cf. Thucyd. iii. 42, Ή ἴδιᾳ μὲν αὐτῷ διαφέρει.

⁶ *Marius stands conspicuous.* Cf. Thucyd. i. 6, Ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι κατέθευτο, in the sense of “amongst the earliest,” τοῖς being unalterable in gender.

hatred of the dregs of the community ¹ towards all above them, and who have ² purchased the forgiveness of the multitude for their crimes and their tyranny, because everything most noble, most exalted, and most sacred has been especially the object of their persecution.

XCII.

³ I have too long detained my hearers, my approving hearers, upon the mere modes of action. I now pass to a ⁴ much more important branch of my subject. Those who wish for ⁵ self-advancement should remember, ⁶ that the art in life is not so much to do a thing well, as to get a thing that has been moderately well done largely talked about. Some foolish people, ⁷ who should have belonged to another planet, give all their minds to doing their work

¹ Towards all above them. Cf. Thucyd. ii. 35, Τῷ δὲ ὑπερβάλλοντι αὐτῶν ἡδη φθονοῦντες καὶ ἀπιστοῦσιν.

² Purchased the forgiveness. Cf. Thucyd. iii. 58, "Ωστε καὶ τῶν σωμάτων ἀδειαν ποιοῦντες, the correlative expression being ἀδειαν λαμβάνειν or ἔχειν.

³ I have too long detained, &c. Cf. Thucyd. ii. 36, Μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος ἔδσω. Turn the sentence thus, "this point I will pass over, not wishing, &c.," or use the common phrase, τοῦτο μὲν μέχρι τοῦτο ὠρίσθω. For "my approving hearers," adopt the form quoted above, using ἀποδέχομαι. Cf. Plato, Repub. 329

Ε, Οἶμαί σου πολλοὺς, ὅταν ταῦτα λέγῃς, οὐκ ἀποδέχεσθαι.

⁴ Much more important. Cf. Thucyd. iii. 109, Μάλιστα δὲ διαβαλεῖν . . . προύργιαίτερον ἐποιήσαντο.

⁵ Self-advancement. Cf. Thucyd. ii. 37, 'Ἐς τὰ κοινὰ ή ἀπὸ ἀρετῆς προτιμᾶται.

⁶ That the art in life. Cf. Plato, Apol. p. 22 E, "Οτι μοι λυσιτελεῖ ὥσπερ ἔχω ἔχειν. "Largely talked about" may be turned by διαθρυλῶ.

⁷ Who should have belonged to. Turn by ἄξιοι ὄντες with an infinitive. Cf. Eurip. Hipp. 837, Τὸ κατὰ γᾶς θέλω μετοικεῖν, and Thucyd. vii. 51, "Αλλοσέ ποι τῆς Σικελίας καθεζομένους, &c.

well. This is an entire mistake. This is¹ a grievous loss of power. Such a method of proceeding may be very well in Jupiter, Mars, or Saturn,² but is totally out of place in this puffing, advertising, bill-sticking part of creation.³ To rush into the battle of life without an abundance of kettle-drums and trumpets, is a weak and ill-advised adventure, however well armed and well accoutred you may be.— *Friends in Council*, Vol. I. p. 243 (Second Series).

XCIII.

(CLASSICAL TRIPoS, 1849.)

⁴ Suffice it here to observe, that his boast is, that throughout his political career⁶ he had kept one object steadily in view: to strengthen Athens within and without, and to preserve her independence, par-

¹ A grievous loss of power. Cf. Thucyd. i. 70, Τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ πρᾶξα..

² But is totally out of place, &c. Use ἔγχωρεῖ, the impersonal verb: and turn by “there is no place for anything of the sort amongst those who, &c.” Use ἐνταῦθα τῶν πάντων, and for “bill-sticking” use οἱ . . . οὐδὲν δτι οὐκ ἐπαγγελλόμενοι.

³ To rush into, &c. Turn this by an anacoluthon, “but folly is whoever enter into battle themselves armed . . . but in need of . . . &c.” Cf. Thucyd. ii. 44, Τὸ δὲ εὐτυχὲς οἱ ἄντες, &c., and see on Exercise LIV.

⁴ Suffice it here to observe, &c. Take Aristotle’s usual form, Καὶ περὶ μὲν τούτων ἐπὶ τοσοῦτον εἰρήσθω (N. Eth. i. 6).

⁵ Throughout his political career. Cf. the active form of this expression in Demosth. p. 351, Τὸ τὸν Φίλιππον ἐπιστῆσαι τοῖς πράγμασι τούτοις.

⁶ He had kept one object, &c. Turn by “he looked to that only, how Athens shall be secure . . . against what Philip plotted, &c.” Use the form τὰ τε ἄλλα καὶ . . . Cf. Demosth. p. 106, Ἀλλὰ καὶ κατασκευάζοντος, ὑμῖν ἐπιτείχισμα.

ticularly against the power and the arts of Philip.
¹ He owned that he had failed; but it was after he had done all that one man in his situation—a citizen of the commonwealth—could do. He had failed in a cause in which defeat was more glorious than victory in any other,² in a struggle not less worthy of Athens than those in which her heroic citizens in past ages had earned their fame.³ In a word, the whole oration⁴ breathes the spirit of that high philosophy which, whether⁵ learnt in the schools or from life, has consoled the noblest of our kind in prisons, and on scaffolds, and⁶ under every persecution of adverse fortune,⁷ but in the tone necessary to impress a

¹ *He owned that he had failed.* Turn this as follows: “But you will say (*ἀλλὰ νὴ Δία*), as he says himself, this at least he did not gain—but I think he did not gain it, after, for a single man, in a free State, &c. . . . benefiting the commonwealth.” Either repeat the verb *οὐκ ἔτυχε*, or simply carry on the sentence by the participle; cf. Plato, Repub. p. 351 C, Σοι, οὐ φη χάριζομαι—Εὖ γε σὺ ποιῶν.

² *In a struggle not less.* Make this a new clause, “for the struggle, &c.”

³ *In a word.* There are two forms in use, *συνελῶν λέγω*, and *ἐστι συνελόντι εἰπεῖν*.

⁴ *Breathes the spirit of,* &c. Turn by “there was that philosophy inherent in it (*ἔντι πάρχω*).” Or cf. Eurip. Androm. 189, Οἱ γὰρ πνέοντες μεγάλα, compared with Demosth.

p. 787, Πολὺς ἔπινει, and turn by *τοῦτο τὸ σοφὸν ἔπινει*.

⁵ *Learnt in the schools.* Turn by “whether a person learns it from the conversations of philosophers, or himself being, &c.” Use *ἐξ ὧν διαλέγονται οἱ φιλόσοφοι*, or cf. Plato, Apol. p. 37 D, ‘Ἐνεγκεῖν τὰς ἐμὰς διατριβὰς καὶ τοὺς λόγους, and turn by *τῶν ἐν ταῖς διατριβαῖς καὶ λόγοις διητῶν ἀκούσας*.

⁶ *Under every persecution,* &c. Use *πάσχω*, and cf. Herod. v. 97, Καὶ οὐδὲν δτι οὐκ ἴπισχετο.

⁷ *But in the tone necessary,* &c. Turn by “but this such as, inducing others of any kind whatever (*οἷοι δῆποτε*), to adopt the same sentiments, to raise them beyond their usual nature.” Cf. Thucyd. ii. 35, Διὰ φθόνου εἴ τι ὑπὲρ τὴν ἔαυτοῦ φύσιν ἀκούοι. Use any such phrase as *προάγειν, προτρέπειν, or ἐπαρέιν εἰς*, or *ἐπί, or πρός τι.*

mixed multitude with a like feeling, and to elevate it for a while into a sphere above its own.

XCIV.

(CLASSICAL TRIPPOS, 1838.)

¹ It would not be easy to persuade us of the cowardice of a soldier of fortune, who acquired and preserved the esteem of the legions, ² as well as the favour of so many warlike princes. ³ Yet even calumny is sagacious enough to discover and to attack the most vulnerable part. The valour of Diocletian was never found ⁴ inadequate to his duty or to the occasion; but he ⁵ appears not to have possessed the daring and generous spirit of a hero, who courts danger and fame, disdains artifice, and boldly challenges allegiance of his equals. His

¹ *It would not be easy, &c.* Turn this by “One would very slowly believe that one ought to accuse, &c. . . . of cowardice.” For “a soldier of fortune,” cf. Thucyd. v. 38, “*Η μὴν έν τε τῷ παρατυχόντι ἀμύνειν.*

² *As well as the favour, &c.* Cf. Thucyd. vi. 15, “*Ων γὰρ έν δξιώματι ὑπὸ τῶν ἀστῶν.*

³ *Yet even calumny, &c.* Cf. Plato, Rep. 391 D, *Δεινὰ καὶ ἀσεβῆ ἐργάσασθαι, οἷα νῦν καταψύδονται αὐτῶν.* Turn by “falsifiers are skilful to . . . &c.,” and use the form *δεινός* with

the infinitive. For “the most vulnerable part” use *ἡ δὲ ἀσθενέστατός τις* *ἡ*.

⁴ *Inadequate to, &c.* Cf. Herod. vii. 48, *Τὸν ναυτικὸν τὸ ήμέτερον φαίνεται λείψεσθαι τοῦ ἐκείνων.*

⁵ *Appears not to have possessed, &c.* Turn by “he did not display (*ἀποδείκνυσθαι*) that daring spirit, existing in heroes . . . which seeks to distinguish itself . . . and calls on its equals (*τοὺς τὰ ίσα φερομένους*) to serve it.” Cf. Thucyd. vi. 16, *Καὶ δοσα αὖ χορηγίαις η ἄλλῳ τῷ λαμπρύνομαι.*

abilities¹ were useful rather than splendid : ²a vigorous mind, improved by the experience and study of mankind ; dexterity and application in business ; a judicious mixture of liberality and economy, of mildness and rigour ; ³profound dissimulation under the disguise of military frankness ; ⁴steadiness to pursue his ends ; flexibility to vary his means ; and above all, the great art of submitting his own passions, as well as those of others, to the interest of his ambition, ⁵and of colouring his ambition with the most specious pretences of justice and public utility. Like Augustus, Diocletian may be considered as the ⁶founder of a new empire. Like the

¹ *Were useful rather than splendid.* Observe the double comparative usual in such sentences as this. Cf. Thucyd. iii. 42, 'Αξινετώτερος ἀν δόξας εἶναι ή ἀδικώτερος ἀπεχώρει. There is, of course, the other form, 'Αγαθὸς μᾶλλον ή πλούσιος.

² *A vigorous mind, improved, &c.* For this sentence cf. Thucyd. i. 138, Οἰκείᾳ γὰρ ξυνέσει καὶ οὗτε προμαθὼν ἐσ αὐτὴν οὐδὲν οὗτε ἐπιμαθών, &c., turning it as follows: "being naturally clever, by intercourse with men, he was always learning more, &c. . . . using dexterity . . . and moreover mixed between liberality, &c. . . . and sometimes pardoning, sometimes, if necessary, punishing."

³ *Profound dissimulation, &c.* Make this the beginning of a new sentence. "To dissimulate was natural (ξύνηθέσ τι

ξχειν), assuming a soldierly frankness." Cf. Herod. ii. 121, Τὸν δὲ διαλοιδορέεσθαι πᾶσι ὅργην προσποιούμενος.

⁴ *Steadiness to pursue, &c.* Turn this sentence, in continuation of the last, by participles: "being steady (*βέβαιος*) to accomplish his ends, and using various ways with versatility." Cf. Thucyd. i. 70, 'Οξεῖς καὶ ἐπιτελέσθαι ἔργῳ δ ἀν γνῶσιν, and ii. 41, 'Επὶ πλεῖστ' ἀν εἴδῃ καὶ μάλιστα εὐτραπέλως τὸ σῶμα αὐταρκὲς παρέχεσθαι.

⁵ *And of colouring, &c.* Turn by "attaching to this ambition the specious name of justice, &c." Cf. Plato, Rep. p. 495 C, 'Αλλοι ἐπεισελθόντες ὀνείδη περιῆψαν, and imitate the phrases δνομα τῆς εὐγενείας, &c.

⁶ *Founder of a new empire.* Cf. Thucyd. i. 122, Τύραννον δὲ ἔωμεν ἐγκαθεστάναι πόλιν.

adopted son of Cæsar, he was distinguished as a statesman rather than as a warrior,¹ nor did either of those princes employ force, whenever their purpose could be effected by policy.

XCV.

²But this is not all. For ³we find within ourselves a will, and are conscious of a character. Now if this, in us, be reconcilable with fate, it is reconcilable with it in the Author of Nature. And besides, natural government and final causes ⁴imply a character and a will in the Governor and Designer; a will concerning the creatures whom He governs. The Author of Nature, then, being certainly of some character or other ⁵notwithstanding necessity,

Turn “distinguished, &c.” by τὰ πολιτικά μᾶλλον εὐδόκιμος, &c.

¹ *Nor did either, &c.* Turn by “neither of them used force, it being possible, by employing wiles (*μηχανás*), to gain the same advantage.” Cf. Thucyd. vii. 44, Οἱ Συρακόσιοι παρεκελεύοντο, ἀδύνατον δυνάλλω τῷ σημῆναι. Also iv. 61, Καὶ τοὺς μὲν Ἀθηναίους ταῦτα πλεονεκτεῖν . . . πολλὴ ξυγγνώμη.

² *But this is not all.* Use ἀλλ' οὐδὲ τοῦτο οὖτως ἀρκούντως ἔχει.

³ *We find within ourselves a will, &c.* Turn by “we are conscious of a will existing in us, and of ourselves being of a certain character;” and vary the construction in the two clauses, συνειδέναι ἔμαυτῷ ὡν

and δυτὶ being both found. “Will” is *προάρεσις*. Cf. Aristotle’s Nic. Ethics, iii. 2. “To be of a certain character” is *ποῖός τις εἶναι*, Plato’s Repub. iv. passim. The Platonic word for “Author of Nature” or “Creator” is *δημιουργός*.

⁴ *Imply a character and a will.* Turn by “final causes (αἱ ἔσχαται ἀρχαὶ) point out . . . as being of a character in the way of will.” Cf. Arist. Nic. Eth. iii. 2, “Ηκιστα γὰρ τὰ διὰ θυμὸν κατὰ προάρεσιν εἶναι δοκεῖ.

⁵ *Notwithstanding necessity.* Turn by “although necessity exists, not the less does, &c.” Observe that *καίπερ* only goes with a participle.

¹it is evident this necessity is as reconcilable with the particular character of benevolence, veracity, and justice in Him, which attributes are the foundation of religion, as with any other character: since we find this necessity no more hinders men from being benevolent than cruel; true, than faithless; just, than unjust; or if ²the fatalist pleases, what we call unjust. For it is said, indeed, that what, ³upon supposition of freedom, would be just punishment, upon supposition of necessity becomes manifestly unjust, ⁴because it is punishment inflicted for doing that which persons could not avoid doing. As if necessity, which is supposed to destroy the injustice of murder, for instance, would not also destroy the injustice of punishing it.—BUTLER.

¹ *It is evident this necessity is as reconcilable.* Turn by “it is evident that this necessity not one whit more prevents the particular character from existing in him than, &c.” Use ἡ τοιάδε ἔξις, and ἔξις δρκοιτισσῶν (*Xenoph. Cyrop.* ii. 4, 10).

² *The fatalist.* Turn this either by δέ πάντα ἀνάγκη τινὶ ἀπονέμων, or simply δέ ἀναγκάζων, after the analogy of δέ ψηνίζων in *Aristoph. Equit.* 523, in the sense of one who

writes a play about gall insects.

³ *Upon supposition of freedom.* Turn by τοῦ ἐκουσίου τεθειμένου, or ὑπολαμβανομένου.

⁴ *Because it is punishment,* &c. Turn by “for they would be punished who act involuntarily.” For the next clause use the genitive absolute with ὥσπερ οὐκ ἄν, or the accusative. Cf. *Xen. Mem.* ii. 3, 3, Τῶν δὲ ἀδελφῶν ἀμελοῦσιν ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους εξ ἀδελφῶν δὲ οὐ γιγνομένους.

XCVI.

(CLASSICAL TRIPoS, 1851.)

¹Which how a people ²and their leaders especially can do, who have fought so gloriously for liberty; ³how they can change their noble words and actions, heretofore so becoming the majesty of a free people, into the base necessity of court flatteries and prostrations, is not only strange and admirable, but ⁴lamentable to think on. That a nation should be so valorous and courageous to win their liberty in the field, and, when they have won it, ⁵should be so heartless and unwise in their counsels, as not to know how to use it, value it, what to do with it or with themselves; but, after ten or twelve years' prosperous war and ⁶contestation with tyranny, ⁷basely

¹ Which how a people, &c.
Turn this as follows: “if any people . . . having fought . . . changed, &c. . . . this is marvellous, &c.”

² And their leaders especially.
Cf. Herod. i. 1, Γυναικας ἄλλας τε πολλὰς καὶ δὴ καὶ τοῦ βασιλέος θυγατέρα.

³ How they can change, &c.
Turn thus: “and change whatever distinction they gained in word, &c. . . . into flatteries, &c. . . . such as king-governed people are forced to render.”
Cf. Thucyd. i. 18, Οἱ ἐκ τῆς ἄλλης Ἑλλάδος ἐπὶ πολὺ καὶ πρὶν τυραννευθείσης, and Plato, Phædr. p. 242 A, Πρὶν ὑπὸ σοῦ τι μεῖζον ἀναγκασθῆναι. For “prostrations,” use Plato’s word ‘ιστις.

⁴ Lamentable to think on.
Cf. Demosth. p. 23, Ταῦτα δείγματα τῆς ἐκείνου γνώμης ἔστι τοῖς εὖ φρονοῦσι.

⁵ Should be so heartless, &c.
Turn as follows: “and having won it, through cowardice, &c. . . . being ignorant how they must preserve it by duly valuing it, not even to know what, &c.” Cf. Thucyd. i. 9, Δύναμιν περιποιησάμενον τὴν ἐπωνυμίαν, &c. Also Herod. vii. 213, Ἀπορέοντος δὲ βασιλέος δτι χρήσεται τῷ παρεόντι πρήγματι.

⁶ Contestation with tyranny.
Cf. Thucyd. ii. 49, Ἄλλ’ ἀντεῖχε παρὰ δόξαν τῇ ταλαιπωρίᾳ.

⁷ Basely and besottedly, &c.
Turn by “having once shaken off . . . again to put it on

and besottedly to run their necks again into the yoke which they have broken, and ¹prostrate all the fruits of their victory for nought at the feet of the vanquished, ²besides our loss of glory, ³and such an example as kings or tyrants ⁴never yet had the like to boast of, will be an ignominy, if it befall us, that never yet befell any nation possessed of their liberty; ⁵worthy indeed themselves, whatsoever they be, to be for ever slaves, but that part of the nation ⁶which consents not with them, as I persuade me of a great number, ⁷far worthier than by their means to be brought into the same bondage.

themselves." Cf. Herod. vii. 8, "Ἐξουσι δούλιον ζυγόν. "Shaking off" may be turned by 'Αποσείω in the middle; as in Plato, Gorg. p. 484 A, Πάντα ταῦτα ἀποσεισάμενος, &c.

¹ Prostrate all the fruits, &c. Turn by "whatever they gained by conquering, &c. . . . this to betray, &c.," and use either προδιδόναι, or cf. Demosth. 34, Προπέποται τὰ τῆς πόλεως πράγματα.

² Besides our loss of glory, &c. Turn as follows: "By this, together with the disgrace, &c. . . . we shall gain such ignominy."

³ And such an example as, &c. This will fit into the construction, just begun, by means of σύν, and the infinitive used like a substantive, "the setting such an example as, &c."

⁴ Never yet had the like to boast of. Use the form μεγάλα φρονεῖν ἐπὶ τινι, or cf. Plato,

Rep. 405 B, 'Επ' αὐτῷ δὴ τούτῳ καλλωπίζεσθαι.

⁵ Worthy indeed themselves, &c. If the first part of the sentence be turned "we shall gain such ignominy as no city . . . ever yet did," then "worthy themselves" can be either αὐτῇ μὲν ἀξία, &c., agreeing with πόλις, or αὐτοὶ μὲν, &c., can be used as referring to πολῖται, implied in πόλις: the second clause, "but that part," &c. must, of course, be in the genitive, as not agreeing with the subject of the verb in the last sentence. Cf. Demosth. p. 14, 'Απεβλέψατε ὡς αὐτὸς μὲν οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα.

⁶ Which consents not with them. Cf. Herod. i. 60, Μετὰ δὲ οὐ πολλὸν χρόνον τωύτῳ φρονήσαντες.

⁷ Far worthier, &c. Notice the two forms φύσις ἀσθενεστέρα ἡ λαβεῖν, and ἐλάττω δύναμιν ἔχοντα ἡ ὕστε τοὺς φίλους ὀφελεῖν.

XCVII.

¹You have often heard me speak of my warfare with the Nymphs, ²who reign at the foot of the rocks, ³that lose themselves in the clouds. It is from these that the Sorgues, ⁴transparent as crystal, rolls over its emerald bed; and by its bank I cultivate a little sterile and stony spot, which I have destined to the Muses; but ⁵the jealous Nymphs dispute the possession of it with me. They destroy in the spring the labours of my summer. I had conquered from them a little meadow, and had not enjoyed it long, when, upon my ⁶return from a journey into Italy, I found that I had been robbed of all my possessions. ⁷But I was not to be disengaged. I collected the labourers, the fishermen, and the shepherds, and raised a rampart against the Nymphs. And there I raised an altar to the Muses; but, alas! experience has proved that ⁸it is in vain to battle with the elements. Here I please myself

¹ You have often heard, &c.
Use the common form ἀκούειν
τινὸς λέγοντος.

² Who reign at the foot, &c.
Cf. Herod. ix. 19, Ἀντετσούντο ἐπὶ τῆς ὑπωρείης τοῦ Κιθαιρῶνος.

³ That lose themselves, &c.
Turn by “covered as to their peaks with clouds.” Use νέφος as a commoner prose word than νεφέλη.

⁴ Transparent as crystal, &c.
Cf. Plato, Phædr. p. 229 B, Καθαρὰ καὶ διαφανῆ τὰ ὑδάτια φαίνεται.

⁵ The jealous Nymphs. Cf. Theor. xv. 23, Χρῆμα καλόν τι, of a person, a form which might, I think, be used here in apposition to nymphs. Ἀμφισθητεῖν takes a genitive with or without περί, of the subject of dispute, and πρὸς τινα of the person.

⁶ Return from a journey. Use ἡ ἐσ . . . ἀποδημία.

⁷ But I was not to be disengaged. Cf. Thucyd. i. 82, Καὶ μὴ ἐσ . . . ἀπόνοιαν καταστήσαντας.

⁸ It is in vain to battle.

with my little garden, and my narrow dwelling.
I want nothing, and look for no favours from fortune.
If you come to me, you will see a solitary, who
wanders in the meadows, the fields, the forests, and
the mountains, resting in the mossy grottos, or
¹beneath the shady trees. I detest the ²intrigues of
courts, the tumult of cities, and fly the abodes of
pageantry and pride. ³Equally removed from joy
or sadness, I pass my days in the most profound
calm, ⁴happy to have the Muses for my companions,
and the songs of birds and the murmur of streams
for my serenade.—*Translation from Petrarch's Letters.*

XCVIII.

(CIVIL SERVICE (INDIA). 1861.)

The service, therefore, rendered by Voltaire ⁵in purging history of these foolish conceits is, not that he was the first by whom they were attacked, but that he was the first to ⁶attack them with success:

Cf. Trach. 492, Θεοῖσι δυσμαχοῦντες, and use τὰ τῆς φύσεως and παθόντα γνῶναι.

¹ *Beneath the shady trees.*
Cf. Thucyd. ii. 75, Τοῖς δένδρεσιν, this being the usual form even in prose, rather than δένδροις.

² *Intrigues of courts.* Use δσα οἱ περὶ τὰς αὐλὰς κατασκευάζοντι.

³ *Equally removed from,* &c. Use Δι' ἵσου ἀπέχειν, with or without ἀπό.

⁴ *Happy to have,* &c. Turn by “gladly (ἀσμένως μέν) asso-

ciating with the Muses, and gladly,” &c.

⁵ *In purging history.* Plato uses Ἐκκαθαίρω, with an accusative, in the sense of clearing away, getting rid of anything. Turn the first sentence here in some such way as this: “Voltaire is worthy of praise, not only because, &c.” For “to attack,” cf. Thucyd. ii. 62, Ιέναι δὲ τοῖς ἔχθροῖς δμόσε.

⁶ *Attack them with success.* Use Εὗ ἀπαλλάσσειν προσβάλλοντα.

and this, because he was also the first who ¹mingled ridicule with argument; thus not only assailing the system, but also ²weakening the authority of those by whom the system was supported. ³His irony, his wit, his pungent and telling sarcasms, ⁴produced more effect than the gravest arguments could have done; ⁵and there can be no doubt that he was fully justified in using those great resources with which nature had endowed him, ⁶since by their aid he advanced the interest of truth, and relieved men from some of their most inveterate prejudices. ⁷It is not, however, to be supposed, that ridicule was the only means employed by Voltaire in effecting this important object. ⁸So far from that, I can say with

¹ *Mingled ridicule, &c.* Connect this sentence with the last by δστις. Cf. Soph. OEd. Tyr. 688, Τελευτῶν σε προσβλέψαιμι δστις πέφασμαι, “ut qui videar.” For “ridicule, &c.” cf. Arist. Ran. 3, πολλὰ μὲν γέλοιά μ’ εἰπεῖν, πολλὰ δὲ σκουδαῖα.

² *Weakening the authority, &c.* Cf. Demosth. p. 406, Τοῦτο παραιρεῖται τὴν θρασύτητα τὴν τούτων.

³ *His irony, &c.* Turn this by “his irony, and what jests he uttered (*σκώπτω*), wittily, but sharply, &c.”

⁴ *Produced more effect.* Turn by “were so strong, as not even the most seriously-formed arguments (*σπουδάζω*) would have been.” In the last clause, δν will be inserted without the verb, as in Arist. Nub. 5, Οι

δ' οἰκέται δέγκουσιν ἀλλ' οὐκ ἀνπρὸ τοῦ.

⁵ *And there can be no doubt.* Turn by “and no one would doubt that he was right, &c.,” using ἀμφισθητεῖν μὴ δίκαιον εἶναι, with an infinitive following.

⁶ *Since by their aid, &c.* Connect this with the last sentence by ἀλλῶς τε καί, and turn the words “relieved men, &c.,” by “refuting some things held as opinions (*δοξάζω*) by men for a very long time wrongly.”

⁷ *It is not, however, &c.* Use οὐ μὴν ἀλλά, a phrase qualifying or correcting what has been previously said, as οὐ μὴν ἀλλὰ καίπερ τούτων οὖτως ἔχοντων ζστιν ή παρακινδυνεύσειν, &c.

⁸ *So far from that, &c.* Turn

confidence, after a careful comparison of both writers, that ¹the most decisive arguments advanced by Niebuhr against the early history of Rome had all been anticipated by Voltaire, ²in whose works they may be found, by whoever will take the trouble of reading what this great man has written, instead of ignorantly railing against him.—*History of Civilization in England.* H. T. BUCKLE.

XCIX.

(INDIAN CIVIL SERVICE EXAMINATION. 1861.)

³ Let any part of this corporeal mass be refined by the subtlest division, let it be agitated by the quickest motion, let it be modelled into what shape or fashion you please, how can any man imagine

this by “very far from it; for having myself examined, &c. . . . I know that if Niebuhr raised any doubt . . . this Voltaire anticipated.” Cf. Demosth. p. 326, Οὐδὲ γ' ἡττήθην . . . πολλοῦ γε καὶ δεῖ, and Thucyd. vi. 33, Πείθων γε ἔματδν σαφέστερόν τι ἐτέρου εἰδὼς λέγειν.

¹ *The most decisive arguments, &c.* Cf. Aristotle, Eth. i. 10, Μαρτυρεῖ δὲ τῷ λόγῳ καὶ τὸ νῦν διαπορῆθέν: turning the sentence, “if any question was raised, &c.”

² *In whose works, &c.* Turn by “and he who wishes to examine himself the writings . . . will find all these things in them” (ἐνόντα εὑρήσει). Observe that after μᾶλλον ἢ, it is not unusual to have an extra

οὐ, as Thucyd. iii. 36, Οὐδὲν τὸ βούλευμα πόλιν δλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους. See Arnold’s note on Thucyd. ii. 62.

³ *Let any part, &c.* Turn this as follows: “Of this matter (δλη), if any one, after dividing any part you please, . . . then agitates, &c. . . . how is it not ridiculous to think that, &c.” “Any part you please;” such forms are rendered in Greek by adding οὖν, or δήποτε, or δηποτοῦν, or τιοῦν; as καν δπωσοῦν καταβεβλημένα, utcunque disjecta fuerint; and ξνιοι τὰ μὲν φιλονεικίᾳ, τὰ δὲ ἡτινιδήποτε αἰτίᾳ προάγονται λέγειν. Observe that εἴτα is often used with the finite verb, after a participle. Cf. Soph. Aj. 468, Ξυμπεσῶν μόνος εἴτα λοίσθιον θάνω.

either knowledge, or appetite, or passion thence to result? or that it should thence acquire a power of moving itself, or another ¹adjacent body? Even, I say, ²this inferior locomotive faculty is too high for matter, by any change it can undergo, to obtain, for we, ³as inward experience or conscious of what we do may teach us, determine ourselves commonly to action, and move the corporeal instruments ⁴subject to our will and command, ⁵not by force of any precedent, bodily impression, or impulse, but either according to mere pleasure, or in virtue of ⁶somewhat spiritual and abstracted from matter acting upon us, not by a physical energy, but by moral representation, ⁷in a manner more easily conceived than expressed; for no man surely is so dull, that he cannot perceive a huge difference between being dragged by a violent hand, and drawn to action by a strong reason, although it may puzzle him to

¹ *Adjacent body.* Cf. Herod. ix. 28, Τούτων δὲ ἐχόμενοι Φλιδσῖοι.

² *This inferior locomotive.* Turn by “this very thing, not a very great one, matter could never by any possibility acquire;” or is “greater than could ever happen, &c.;” μεῖζον η κατὰ τὰ ξυμβάντα δν περὶ τῆν σλην.

³ *As inward experience, &c.* Turn by “as is clear either by natural (*oīkeīos*) thought, or from what we know ourselves (*σύνισμεν αὐτοῖς*) able possibly to do, &c.” In this sense the participle can take *ἄν*. Cf. Demosth. p. 23, Φίλιππος Ποτί-

δαιαν ἔλων καὶ δυνηθεὶς ἀν αὐτὸς ἔχειν; but the future participle probably does not take *ἄν*.

⁴ *Subject to our will, &c.* Cf. Thucyd. iv. 20, Ἡς νῦν ὑμεῖς κύριοι ἔστε.

⁵ *Not by force of any precedent, &c.* Turn this by “any power existing previously in our bodies.” Cf. Thucyd. iv. 126, Σαφῶς τε πᾶν τὸ προϋπάρχον.

⁶ *Somewhat spiritual, &c.* Use *τὸ σωματοειδὲς*, and *ἀφορτόματι*.

⁷ *In a manner, &c.* Turn by “but how it works one would more easily conceive oneself, than explain to others.”

express that difference. ¹ Such a proposition of truth, such an apprehension of events possible, such an appearance of good or evil consequent, things nowhere existent without us, nor having in them anything of corporeal subsistence, nor therefore capable of corporeal operation, all are the engines that usually impel us to action.—BARROW.

C.

But ² I do not rest my case upon that ground, but upon the broad principle that it is the right of a belligerent to intercept and cripple the commerce of an enemy. The most powerful belligerent ³ would, of course, reap the greatest advantage from this principle. I do not deny the possibility of England suffering more in her commerce than other nations of the world, but the real advantage would lie with the nation who could bring the strongest force against the enemy; ⁴ and there can be no question that, so long as we have the preponderance at sea,

¹ Such a proposition, &c. Turn by “to grasp at truth, and understand the things possible ($\tauὰ \ ἐνδεχόμενα$) to happen, &c. . . . neither being in us ($προϋπάρχειν$), nor sharing the corporeal, so as to, &c.”

² I do not rest my case, &c. Cf. Thucyd. iii. 44, $Καὶ τοῦτο δύσλιστα Κλέων ἴσχυρίζεται$, and then go on, “but rather that it is right, &c.,” and notice the usual construction, $δίκαιοί ἔστε νυεῖς ιέναι$ (Herod. ix. 60).

³ Would, of course, &c. Cf. Thucyd. iv. 10, $Καὶ τὰ πλεῖστα δρῶ πρὸς ἡμῶν δύτα$. For “of course,” when an assertion beyond the possibility of cavil is made, cf. Demosth. p. 545, ‘ $Ἐστάνται γὰρ ἔξεσται δῆπουθεν αὐτῷ$.

⁴ And there can be no question, &c. Turn by “and this, at least, if we remain masters of the sea, will be in our favour.” Cf. Thucyd. ii. 87, $Περιγλύγνεται δὲ ὑμῖν πλῆθος τε νεῶν καὶ$, &c.

the advantage will lie with us. ¹I should be sorry to see any principle enunciated, still less affirmed, by that House, which might lead the rest of Europe to suppose that, ²whatever the government might do, the people of England had resolved ³that the capture of merchandise at sea should no longer be effected by our vessels of war. ⁴Even the discussion of such a question should be approached with caution and reserve, for the principle thus enunciated might be accepted by other nations ⁵at a time for us most inconvenient. The motives of the gentleman who brought forward the subject are worthy of all praise. ⁶No one could deny the evils which war inflicted upon society—evils not only of bloodshed, but of loss and distress upon the nations; but I believe that ⁷the way to protect the interests of humanity, and to

¹ *I should be sorry to see.* Turn by “it is not right, in my opinion, that such a thing should even be hinted at as possible, much less affirmed, by any word.” Cf. Thucyd. i. 122, “Ο καὶ λόγῳ ἐνδοιασθῆναι αἰσχρόν. For “still less,” cf. Thucyd. i. 142, Χαλεπὸν γὰρ καὶ ἐν εἰρήνῃ πόλιν ἀντίπαλον παρασκευάσασθαι, ή που δὴ ἐν πολεμίᾳ, &c.

² *Whatever the government.* See Ex. LXXIX.

³ *That the capture of merchandise, &c.* Turn by “the people will not permit their ships of war, if they fall in with any merchant-ships, to seize them.” Cf. Thucyd. viii.

Τὰς δλκάδας προσβαλλούξυλλαμβάνειν. Use Περι-

τυγχάνειν, for “to fall in with.”

⁴ *Even the discussion, &c.* Turn by “nor ought those who discuss . . . to speak too boldly” (ἄγαν παρβησιάζεσθαι).

⁵ *At a time for us most, &c.* Use Παρὰ καιρόν, or δπου μὴ δεῖ.

⁶ *No one could deny, &c.* Turn by “for who would not admit that war . . . not only causes bloodshed, &c.” Cf. Thucyd. iii. 81, Πᾶσα τε ἵδεα κατέστη θανάτου, and ii. 51, Καὶ τὸν πλεῖστον φθόρον τοῦτο ἐνεποίει.

⁷ *The way to protect, &c.* Turn by “but I think, if any one having an eye to . . . is anxious that war . . . he must, fighting as hard as he can (κατὰ τὸ δυνατόν), come to terms as shortly as possible.”

make war as little burdensome as possible, is to make it short and sharp. We should be slow to enter into a contest, but when once that contest is begun,¹ it is too late to speak of humanity in this sense,² whilst to neglect every possible means to bring it to a speedy and successful termination would be, not only weakness, but treachery.—*Parliamentary Debates, March, 1862.*

Cf. Herod. i. 91, Προθυμεομένου δὲ ὅκως ἀν γένοιτο τὸ πάθος.

¹ *It is too late to speak, &c.*
Cf. Plato, Repub. p. 408 E, Οὐ γὰρ ἀν αὐτὰ ἐνεχώρει κακὰ εἶναι.

² *Whilst to neglect, &c.*
Turn by “but not to be eager

to end . . . this would be, I do not say . . . but actual treachery.” Cf. Thucyd. i. 82, Πόλεμον δὲ . . . οὐ ράδιον εὐπρεπῶς θέσθαι, and i. 122, Οὐκ ἄλλο τι φέρουσαν ἡ ἄντικρυς δουλείαν.

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